THE NINETEENTH CENTURY EDUCATIONAL CONTRIBUTION OF THE SISTERS OF CHARITY OF SAINT VINCENT DE PAUL IN VIRGINIA

A DISSERTATION

SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS UNIVERSITY IN CONFORMITY WITH THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF EDUCATION

1938

BY

SISTER MARY AGNES YEAKEL

(Reprinted from "The Johns Hopkins University Studies in Education," Number 27)

BALTIMORE

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CHAPTER I

The Problem

Introduction

History is to the human race as memory is to the individual. Consider the handicap caused by loss of memory. What a detriment would it be to progress were an individual obliged to perform every act, however trivial, as if it were for the first time! A little reflection on this matter suffices to make obvious the need of memory for the individual. In like manner, history affords humanity an opportunity of profiting by the experiences of the race. Present problems may be interpreted and solved more readily in the light of the past and those of the future anticipated and attacked to better advantage by an understanding and appreciation of successes and failures of bygone days.

Although the student of historical science does not control the past or attempt to evaluate it, but rather concerns himself with an accurate and faithful report of what has been observed, the results of his investigation are available to those who would philosophize on the causes and relationships of past with present. Considerations of the values to be derived from historical research prompted the author to survey the field of past events for a subject worthy of such treatment.

Origin of the Problem

The author, as Supervisor of the Catholic Schools under the direction of the Daughters of Charity of Saint Vincent de Paul in the Diocese of Richmond, was prompted by a keen interest in the achievements of the Sisters of Charity in Virginia to undertake an historical account of the eight schools established under their auspices in the Commonwealth of Virginia during the nineteenth century.

In considering the type of information which is the best index to the work accomplished, the following questions presented themselves for investigation:

1. What were the circumstances which attended the establishment of each school?
2. What were the objectives of each school?
3. What courses of study were offered to realize these objectives?
4. What were the details of organization and administration?
5. How was each school financed?

The available primary sources are the records of the respective schools preserved in the center where each school was established and the archives of Saint Joseph's College, Emmitsburg, Maryland, the Central House of the Sisters of Charity in the Eastern Province of the United States.

Investigation of the original sources reveals many gaps in the details recorded during the nineteenth century. No attempt is made to fill the hiatus and although an occasional supposition as to what existed may appear, it is always stated as such.

Since some members of the Alumnae of the schools are still living, they were consulted as to practices existent at the time of their attendance. Details given by any such members are verified by consultation with other alumnae who were in the schools at the same period.

In surveying the field of literature relative to the history of the Sisters of Charity in Virginia, attention should be called to one study bearing on the subject. It is entitled: " Saint Joseph's Villa, Its History and Work. A Study of the Sisters of Charity of Saint Vincent de Paul in that Institution " by Elizabeth McSweeney. This thesis was submitted in partial fulfillment of the requirements of The College of William and Mary for the Degree of Master of Science in Social Work, 1935. After an historical survey of the foundation of the Sisters of Charity in France by Saint Vincent de Paul in the seventeenth century and in the United States by Mother Seton in the early nineteenth century, the author summarizes in Chapter V the " History of the Sisters of Charity of Saint Vincent de Paul in Virginia." Such is the historical background which serves as the setting for this study of the " Cottage Plan " as exemplified in Saint Joseph's Villa.

Following a description of the Villa, Miss McSweeney presents the results of her examination of the records of the children and through her analysis of the data realizes her objective of offering specific evidence of social service work conducted by the Sisters of Charity according to the "Cottage Plan" as defined in her study. The approach in this thesis is from the point of view of a social service worker rather than of one interested in the educational aspect. There has been no attempt to answer the questions advanced relative to the eight institutions under the direction of the Sisters of Charity in Virginia during the nineteenth century.

The Development of the Problem

The eight schools established during the nineteenth century and proposed for study include:

1	Saint Francis Xavier School	Alexandria	1833-1839
2	Saint Joseph's Academy	Richmond	1834
3	Saint Mary's Academy	Norfolk	1848
4	Saint Patrick's Academy	Richmond	1866
5	Saint Joseph's School	Petersburg	1876
6	Saint Joseph's Academy	Portsmouth	1876
7	Saint Francis' School	Staunton	1878
8	Holy Cross Academy	Lynchburg	1879

From the study of these schools and from the available records the following question evolved: How did the Catholic schools of the Diocese of Richmond as represented by those under the direction of the Sisters of Charity of Saint Vincent de Paul compare with the Public Schools of Virginia during the nineteenth century?

The problem thus stated was a challenge. Its solution required a comparative study of the schools in Virginia conducted by the Sisters of Charity during the nineteenth century with those under public auspices in the same State and during the same period. Since the former group of schools antedates the latter, comparison at the time of the establishment of the schools under the Sisters of Charity was impossible. Although authentic records of the public schools in Virginia

are not available prior to 1871, the author decided upon the following plan of treatment as a means of attempting an answer to the problem which evolved from the study of the historical development of the schools of the Sisters of Charity in Virginia.

Plan of the Study

To provide an adequate background of nineteenth-century education in Virginia, a brief survey is made of the outstanding characteristics of the Colonial Period with special emphasis upon educational tendencies in the South. Following a cursory view of the general educational outlook in the Early National Period, a detailed account of the struggle of the Commonwealth of Virginia to secure a public school system is presented.

Since the development of public opinion in behalf of a system of state-supported schools is best understood by an examination of the proposed laws, documentary evidence was sought to discover the views prevalent during this period of struggle. The time boundaries for this period are 1776 to 1870. Although the cities of Norfolk, Petersburg and Richmond had inaugurated free school systems prior to 1870, that date has been taken as marking the conclusion of the struggle because the act of Congress, by which "Virginia was admitted into the Union in 1870 provided that 'The Constitution of Virginia shall never be so amended or changed as to deprive any citizen or class of citizens of the United States of the school rights and privileges secured by the Constitution of the said State.'"[1] Thus the educational provisions of the new constitution adopted July 6, 1860, laid the foundation for a state-wide system of public schools.

The development of the schools under the direction of the Sisters of Charity is synchronous with the struggle of 1776 to 1870. Before treating this phase of the study however, a brief survey is made of the Church in Virginia during and immediately after Colonial days. This sets the stage for the history of the schools chosen to exemplify Catholic educational practices in the period which parallels the struggle for a public school system, 1776-1870.

[1] Heatwole, Cornelius J., A History of Education in Virginia, p. 214.

In Chapter V, the study of the first four schools established by the Sisters of Charity in Virginia is recorded. Saint Francis Xavier School, Alexandria, 1833 to 1839, is first considered; following this, the two schools of Richmond, namely, Saint Joseph's Academy and Saint Patrick's Academy. After the presentation of all the data available for these two schools, comparison is made between them and the public schools of Richmond in the light of the Virginia School Reports after 1870. The last school included in this chapter is Saint Mary's Academy, Norfolk, established in 1848. Since public free schools were organized in Norfolk City in 1850, there is likewise opportunity for comparison at this point with the school under the Sisters of Charity in that city.

The following chapter deals in similar manner with the four remaining schools which were opened by the Sisters of Charity in Virginia during the last quarter of the nineteenth century. The schools are: Saint Joseph's School, Petersburg, 1876, Saint Joseph's School, Portsmouth, 1876, Saint Francis' School, Staunton, 1878, and Holy Cross Academy, Lynchburg, 1879. Since the cities in which these schools are located were then inaugurating public systems of education, material for comparison is taken from the Virginia School Reports in each instance.

In studying each school included in these two chapters, the points proposed for investigation in the original plan are examined as far as the records for the prospective schools allow. As much information as could be gleaned for each school relative to circumstances connected with its establishment, objectives, courses of study, methods, organization and administration and finances is presented.

The last chapter includes a summary and the conclusions drawn from this investigation planned in this chapter in an attempt to solve in a satisfactory manner, the problem: " How did the Catholic Schools of the Diocese of Richmond as represented by those under the direction of the Sisters of Charity of Saint Vincent de Paul compare with the public schools of Virginia during the nineteenth century? "

CHAPTER II

The Colonial Contribution

Present Concepts *versus* Past

A satisfactory graphic representation of the present American educational ladder is a straight line. Although the Constitution of the United States makes no provision for the education of its citizens but leaves to each state the determination of its own policies and the statement of its own requirements, the twentieth century witnesses almost complete acceptance of the principle: "Equal educational opportunities for all at public expense." The efforts to translate this principle into practice have resulted in a single track plan. Despite the variations in organization as to years, each State for the most part offers an elementary schooling of from six to eight years. Resting directly upon this foundation and open to all is the secondary school of from four to six years' duration. In turn, the high school serves as a direct passage to higher education, junior and senior college and the university.

But has the American educational ladder system always been so? Although the history of American education reveals on the part of a people for over three centuries a sincere appreciation of the values of education, the history of these same years reveals a series of struggles, of hopes long unrealized by those who cherished them, but gradually finding expression in a publicly supported system of schools.

Before undertaking a survey of Colonial education as a background for the struggle of 1776-1870, it is fitting to discuss the meaning of "public school system" as used in this study. The Federal government, as mentioned previously, does not provide for education but recognizes the state as the administrative unit in public education. In consequence, there is a wide variance in interpreting the term "public system." There are certain common characteristics however, which have been accepted in the course of years as

essential to a public system. Edgar W. Knight in *Education in the United States* claims: "In addition to maintenance by public funds, derived from taxation levied annually or from permanent public educational endowments, it (public school system) is under public control and is free, nonsectarian, and compulsory." [1]

Although the terms, "free, nonsectarian and compulsory" admit of various interpretations, they are, in general, characteristic of the public system in each State. "Free" may refer to tuition only, or may be extended to include texts and even other services formerly taken care of by other organizations.

The "nonsectarian" element bars both the teaching of religion and its inclusion in the course of study in schools maintained at public expense. The formulation of laws which make attendance at school within certain age limits obligatory is the last element common to all public systems of education. When the state thus legislates it becomes a duty for it to supply the means of complying with the regulations in schools conducted at public expense.

> Compulsory attendance upon school by children between certain ages is also a principle of public education in the United States. . . . Children within the compulsory attendance ages must go to school, although by a decision of the United States Supreme Court in the Oregon case in 1925 they cannot be compelled to attend public school.[2]

Closely connected also with the public school system of today is the supervisory element which delegates authority to the superintendent or to a supervisor to investigate the system, to suggest and provide for improvements when such are necessary. Behind each of the characteristics of the public school system is a history of struggle to attain that particular factor. A discussion of each struggle is not, however, within the scope of this study.

The Colonial Period

As the foundation for the struggle in Virginia to secure a system of public schools including the elements associated

[1] Knight, Edgar W., Education in the United States, p. 5.
[2] Knight, Edgar W., Education in the United States, p. 3.

with the term in the preceding pages, one should take into account the contribution of the Colonial Period, 1607-1776. Decidedly one of transplantation of English ideas and ideals to American soil, it is not marked by those democratic principles claimed by American educators for the twentieth century.

It is but natural that the social, political, economic and religious tenets of the Colonies should influence the educational policies which prevailed in each. Consequently, at a very early date, distinct attitudes toward the provision of educational opportunities are discernible.

In the New England section where the Congregational or the Puritan was the established church, the belief that the church should be governed by its members indirectly through officers whom they elected, led to a close union between church and state. In consequence, the support and control of education by the state became the controlling doctrine.

In the Middle Colonies where various religious sects settled, each denominational church assumed responsibility for the establishing of schools. In general, then, this section was under denominational control.

In the South, where the laissez-faire attitude toward education, so characteristic of the English people, prevailed, the home became the main agency for promoting learning.

Although in each section a different agency predominated, certain characteristics in general contributed in each to aristocratic rather than to democratic views. According to one authority:

> All the colonies had a handful of 'gentry,' who were descended from the ruling classes in Europe and who were chiefly engaged in agriculture; a number of artisans and small traders; and numerous laborers and servants. The people imported as servants fell into four classes. First, there were the negroes from Africa. Next, were the criminals transported to the colonies, where they were obliged to serve a term at labor before they were released. A third class was made up of political offenders, who were treated much as were the criminals. Fourth, there were great numbers of poor people who, in order to secure a passage to this land, had voluntarily entered into contracts to work in the colonies for a given number of years.[3]

[3] Eby, Frederick, and Arrowood, Charles, The Development of Modern Education, p. 161.

Little wonder then, that with so many social distinctions and suffrage limited in every colony to property holders, that the educational policies in general bore the stamp of aristocratic rather than democratic conceptions.

Education in the New England Colonies during the period under discussion was in marked contrast with that in the South, and since conditions in this section are best exemplified by Virginia, a review of tendencies in that colony prior to the American Revolution is appropriate in anticipation of the discussion of the struggle for the establishment of a public school system during the subsequent century.

The Virginia or southern pioneers, unlike the Northerners who were motivated primarily by religious purposes, were for the most part yeomen or country squires, members of the English Established Church. Having come to America as adventurers in search of wealth and having failed in their quest for gold, many settled down as planters. Each plantation became a complete community in itself, since it included not only the gentry but carpenters, blacksmiths, artisans and various types of laborers. In consequence also of plantation life, there was a marked division in society, the wealthy aristocrats and the laborers. As one would expect, "education in colonial Virginia reflected the social philosophy and safeguarded the economic-social interests upon which the plantation system was built. The established Church of England and the Colonial Assembly administered the educational and civil affairs of the colony." [4]

The reply of Governor Berkeley, early royal governor of Virginia in his report on educational conditions in the Colony, 1671, is often quoted as the keynote to education and the sentiment toward it during the seventeenth century: "The same course that is taken in England out of towns; every man according to his ability instructing his children . . . but, I thank God, there are no free schools nor printing, and I hope we shall not have these hundred years." [5]

This statement of Governor Berkeley relative to the non-

[4] Maddox, William A., The Free School Idea in Virginia before the Civil War, p. 6.
[5] Hening, W. W., The Statutes at Large of Virginia, II, 517.

existence of free schools in Virginia should not be taken literally. At the time, Symms School and Eaton School which will be treated later, were flourishing. Governor Berkeley himself, "eleven years before had shown extraordinary activity in efforts to secure a school in the colony which was to partake of the joint character of a college and a free school. He really had subscribed an amount of money to this enterprise. It is quite certain that there were a number of free schools in Virginia at the time the famous governor sent this report to England." [6]

Schools were conducted, however, as Governor Berkeley reported, very much as they were in England. Several plans intended to provide elementary education were in vogue during the seventeenth and eighteenth centuries. Outstanding among them were:

1. The tutorial system
2. The community school plan, the basis of later private schools
3. The endowed free school, primarily elementary
4. The grammar school, predominantly secondary, but often offering instruction in such elementary branches as reading, writing, and arithmetic.

Let us consider briefly the nature of each of these plans.

The tutorial system was the most highly approved plan among wealthy planters down to the time of the American Revolution. In plantation life the tutor was the *sine qua non* of the little community. Among the indentured servants there were usually schoolmasters who had been educated abroad and who were thus capable of giving instruction not only in elementary subjects but also in the higher branches of learning. The sons of the wealthy families often received under such auspices the preparation necessary for entrance into institutions of higher learning abroad. Thus it was in such families as "the Fitzhughs, Robinsons, Randolphs, Yates, Pages, Lees, etc., who had sons matriculated at Oxford and

[6] Heatwole, Cornelius J., A History of Education in Virginia, p. 37.

other schools about the close of the seventeenth and the beginning of the eighteenth century." [7]

Instruction, however, was not limited to the boys. Often the girls enjoyed the advantages of study under a tutor, although after elementary level their training differed somewhat from that of the opposite sex. It is believed that in some instances the girls received classical training since many noted men were prepared for college entrance under the direction of their mothers. It is claimed, however, " the girl's training was more often directed into the field of literature with lessons in elocution and English grammar. After the beginning of the eighteenth century, we find many instances of the planters employing ladies as tutors. This was the beginning of the present custom in Virginia of employing governesses in families. This kind of school is probably the nearest approach in Virginia to the Dame Schools of New England." [8]

Since the tutor depended for subsistence upon the pittance given for instruction, he was in some instances permitted to receive the sons and daughters of neighboring planters. In such cases it was customary for the neighbors to board at the plantation where tutorial instruction was offered from April to September.

Probably the custom just referred to was the starting point for the second type of school which developed into the " Community School," later designated the " Old Field School." " Perhaps the greatest proportion of the children who during the seventeenth century received an education obtained it in what became known as the Old Field School." [9]

Resulting from the cooperative spirit among neighbors, such a school was built by the members of the community in some abandoned field or lonely spot, yet in the most convenient place for children of a given locality to attend, usually from April to September. Through the contributions of the leading members of the community, a teacher was employed,

[7] William and Mary Quarterly, II, 172.
[8] Heatwole, C. J., A History of Education in Virginia, p. 56.
[9] Bruce, Philip A., Institutional History in the Seventeenth Century, I, 331.

frequently, a clergyman who accepted the position as a means of adding to his meager income. Educated in the best English schools of the day, it is claimed: "There could hardly in those times have been found outside of the great seats of learning a class more competent to teach than those early Virginia clergymen." [10]

Although documentary evidence as to what was included in the course of study is not available, it is believed that "the usual primary subjects, such as reading, writing and the 'casting of accounts,' which was another name for arithmetic, made up the curriculum for these scholars." [11] According to the same author, "teachers of these schools were required to hold licenses either from the Bishop of London, in whose diocese Virginia was included, or from the governor of the colony." [12]

In addition to the schools which evolved from the community school plan, were the endowed free schools, a further importation from England. Efforts to provide free schools for the poor in the Old Country undertaken as a philanthropic enterprise to remedy evils which had accumulated from Reformation days, were duplicated in Virginia before the lapse of the first quarter of the seventeenth century. As early as 1619-1620 the "munificent sum of nearly fourteen thousand dollars in gold, with the direction that the money be used in instructing a convenient number of Indian youths in the art of reading and in the principles of the Christian religion" [13] was given by a donor who did not reveal his name. This gift was intended to provide for the education of Indian children between the ages of seven and twelve and after that, to train them in some handicraft until they reached the age of twenty-one. The report on the expenditure of these funds was to be made to the treasurer of the London Company. "After several attempted to use the money in the way indicated in Southampton Hundred and Martin's Hundred, the company finally invested the entire sum in the erection of iron works from whose profits thirty Indian children were

[10] Jones, Hugh, The Present State of Virginia, p. 86.
[11] Heatwole, Cornelius J., A History of Education in Virginia, p. 52.
[12] *Ibid.*, p. 54.
[13] *Ibid.*, p. 41.

to be educated. The great Indian massacre of 1622 seems to have brought to an end both the laudable scheme of education for the Indian youth and the iron works." [14]

A second step to establish a free school to be known as the East India School was taken in 1622. Charles City was chosen as the site for the school for which teachers were to be engaged for five years. When plans had been laid for the school house, a Mr. Dike of England was appointed schoolmaster with the promise of a patent of one hundred acres of land and at the end of his term, an additional five hundred acres over and above the salary for his services. Certification for teaching was to be obtained from the governor of the colony. Owing, however, to the same cause of failure for the first attempt, this new effort to establish a free school for white children likewise was futile.

Despite the ill success of these early beginnings, the endowed free school idea was not abandoned, but rather developed during the Colonial Period. Representative of this type are The Symms Free School and the Eaton Free School, both of which flourished during the seventeenth and eighteenth centuries.

In his will of 1634, Benjamin Symms bequeathed two hundred acres of land, the proceeds from the sale of milk and the increase of eight cows for the establishment of a free school in Elizabeth County in order to afford free education for the children of the locality. Although authentic records of this and schools of a similar nature are not available, it is believed that the course of study was elementary, covering reading, writing, arithmetic and training in morals through Bible study and catechism. In some instances, however, English grammar and the study of Latin were also included.

Following the bequest by Benjamin Symms, Doctor Thomas Eaton gave " for the establishment of a free school five hundred acres of land stocked with two negroes, twelve cows, two bulls, and twenty hogs. The estate must have been under a high degree of cultivation, and therefore of considerable value, for the bequest included a lot of house-

[14] Abstracts of the proceedings of the Virginia Company of London, I, 163.

hold furniture. This school was located somewhere in Elizabeth City County and was designed to give training to the children residing within its bounds. The school was to be under the management of a Board of Trustees, composed of the clergymen, the church wardens of the parish, and the justices of the County Court. This body appointed a master who served as the active manager of the bequest." [15]

Schools of which the Symms' and the Eaton's are typical were provided for by bequest in other counties and continued to contribute their share to the education of the youth of the colony until the Revolutionary War. In addition to provisions made by the wills of the wealthy for the education of their own children, many individuals or groups of individuals in a spirit of philanthropy provided in like manner for the less fortunate.

There is little to be said of the grammar schools of the period in their contribution to elementary education. Originally designated as secondary schools and offering college preparatory work, any elementary training was simply a by-product. However, in some schools of this type, which were replicas of the same schools in England, the fundamentals of reading, writing, and computation were frequently included.

In addition to the types of schools previously mentioned, there existed the custom among some of the wealthy of sending their sons abroad to be educated. Difficulties involved in travel and the hazards of distance and other considerations based upon separation from home and similar disadvantages resulted in a lessened popularity for such training as time progressed.

In contrast to the treatment of the New England education, it will be observed that the treatment of institutions in the South has been reversed. In Massachusetts, representative of the education of the former section, the establishment of publicly supported schools followed closely educational legislation. In Virginia, consideration has been given to privately supported schools first, because in that section the laissez-faire policy prevailed and the home, as noted before,

[15] Heatwole, Cornelius J., A History of Education in Virginia, p. 45.

rather than the state was the predominant influence in education.

Legislation concerning education in Virginia was not entirely lacking. Since there were practically no children in the colony until about 1619, the settlers had little reason for concern about education. In that year provision was made to send one hundred orphans from the hospitals and asylums of England to Virginia as a place of refuge. Five hundred pounds were sent from London for their apprenticeship among the colonists in Virginia. The only requirement was that the masters provide for their learning some good trade. As more children were sent over, legislation for the care of the orphans became necessary. Based upon the Poor Laws and the Apprenticeship Laws of England, the first general legislation regarding the care of orphans in Virginia occurred in the Apprenticeship Law of 1643. The Law says: "And all overseers and guardians of such orphans are enjoyned by authority aforesaid to educate and instruct them according to their best endeavors in Christian religion and in the rudiments of learning and provide for their necessaries according to the competents of their estate." [16] The Apprenticeship Law of 1646 more specifically states the requirements of good breeding and good and lawful trades.

Other Laws followed in 1672, 1705, and 1748, specifying the obligations incumbent upon those charged with the care of the poor and orphans, girls as well as boys. Although such laws were not limited to educational responsibilities of guardians, in their concern for providing such training as would relieve the community of the burden of supporting the poor and indigent, they did have a decidedly educational aspect. As the result of such legislation, masters interested in the economic values resultant from industrial training of their dependents, provided the means not only of learning the basic skills of reading, writing, and computation, but also of practicing some useful trade. The Apprenticeship training offered during the Colonial Period and based upon the various Apprenticeship Laws, is regarded as the nearest approach to

[16] Hening, W. W., The Statutes at Large of Virginia, 1, 260.

compulsory education in the South before the war for independence.

Thus far, no mention has been made of higher education in Virginia. That colony was not however, without its institution of higher learning. It has been remarked that students were often prepared for entrance to Oxford and other English universities by tutorial instruction. In some cases, the grammar schools gave the necessary preparation. In the latter half of the seventeenth century interest was aroused in securing a collegiate institution in Virginia. After due consideration, the Reverend James Blair was sent to England to obtain the approval of ecclesiastical and civil dignitaries. During his sojourn of two years, he took advantage of the delay in securing their consent by soliciting financial assistance for his project from merchants who were trading in Virginia wares. To the contributions received from them, a royal endowment was later added by the English government to which the Virginia House of Burgesses voted all export duties on skin and furs. Many other substantial donations were made in subsequent years both from public and private sources for the upkeep of the institution of higher learning.

The purpose of the founding of The College of William and Mary at Williamsburg in 1693, as stated in the charter was " that the Church of Virginia may be furnished with a seminary of Ministers of the Gospel, and that the youth may be properly educated in good manners, and that the Christian faith may be propagated among the Western Indians to the glory of Almighty God; to make, found and establish a place of universal study or perpetual college of divinity, philosophy, languages and other good arts and sciences."

It is interesting and to the point to note here that " William and Mary was a state creation first, and the state contributed to its support, but, after the Revolutionary War, the state and the college drifted apart. However, in 1888, the state again came to its aid and had partial control of its affairs. In 1906 the old college was completely taken over and became a full-fledged state institution." [17]

[17] Heatwole, Cornelius J., A History of Education in Virginia, pp. 98-99.

In this brief review of educational conditions in the North and in the South from 1607-1776, the contrasting philosophy of state support in education *versus* the laissez-faire doctrine is exemplified. The outcome of the initial tendency in the North toward a publicly controlled system is not the point in question in this study. The reader so inclined may pick up the threads of this period of beginnings and trace them in contrast with those of the subsequent period of Virginia.

In approaching the period of struggle for a public school system in Virginia in the century following the Declaration of Independence, the institutional contribution of the period just reviewed should not be forgotten. The century and three-fourths of transplantation of English educational ideas and ideals to the colony resulted in a variety of systems, the tutorial, the community and the endowed free school plans, the Latin grammar schools, representative of private enterprise; the college, the combination of both private and public contribution and apprenticeship training as the nearest approach to compulsory education. Such is the contribution of the Colonial Period in Virginia as typical of the South. The century following the Declaration of Independence witnessed a series of struggles to overcome the laissez-faire attitude and to secure recognition in Virginia of the principles underlying a publicly controlled system,—free, nonsectarian, compulsory educational opportunities for all at public expense.

CHAPTER III

The Struggle for a Public School System 1776-1870

The interest manifested in education by the people of Virginia did not wane at the dawn of the Period of National Development, but the idea of universal education through a system of publicly controlled schools was formulated slowly and required almost a century of struggle for acceptance.

This is readily understood when one considers that the aristocracy in Virginia regarded education administered under public auspices as intended for the indigent and paupers. The masses of poor, moreover, hesitated to accept that which was designated as pure charity. Social conditions alone were sufficient to warrant disapproval of a public system, and there was no change until the middle class grew in power and established democratic principles.

For nearly a century then, from 1776-1870, there was a struggle to realize a system in accord with the recommendation of George Washington in his Farewell Address: "Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

The purpose of this chapter is to trace the growth of public opinion favoring a system of public-supported schools during the century previously designated as one of struggle. Since the details of all the legislative acts which figured in the development and expression of public sentiment anent education are far too extensive and unessential to this study, the most significant have been chosen and such pertinent sections as are indicative of the trend of public opinion are quoted and discussed. With Jefferson's Bill of 1779 as the necessary starting point, attention is centered in turn upon the public free school law of 1796, the founding of the Literary Fund in 1810, the passing of the education act of 1818 out of which grew the old combined system and the State Univer-

sity, the legalizing of the county free school system in 1846, the virtual acceptance of the public free school idea in 1860 and the final launching of the present plan in the year 1869-1870.

The proposed plan of Thomas Jefferson, 1779, based upon his political philosophy of local self-government is regarded as the origin of the struggle in question. This bill of 1779, advanced almost immediately after the Declaration of Independence, known as " A Bill for the more general diffusion of knowledge " was proposed by the Committee of Revisors of the Laws of Virginia, appointed by the General Assembly of 1776.

The preamble to this Bill for a systematic plan of general education reads in part:

> And whereas it is generally true that people will be happiest whose laws are best, and are best administered, and that laws will be wisely formed, and honestly administered, in proportion as those who form and administer them are wise and honest; whence it becomes expedient for promoting the public happiness that those persons, whom nature has endowed with genius and virtue, should be rendered by liberal education worthy to receive and able to guard, the sacred deposit of the rights and liberties of their fellow citizens, and that they should be called to that charge without regard for wealth, birth or other accidental condition or circumstances; but the indigence of the greater number disabling them from so educating, at their own expense, those of their children whom nature hath fitly formed and disposed to become useful instruments for the public, it is better that such should be sought for and educated at the common expense of all, than that the happiness of all should be confided to the weak.[1]

The substance of the Bill which follows as given in Jefferson's Notes on Virginia states:

> Another object of the revisal is, to diffuse knowledge more generally through the mass of the people. This bill proposes to lay off every county into small districts of five or six miles square, called hundreds, and in each of them to establish a school for teaching, reading, writing and arithmetic. . . . Of the boys thus sent in one year, trial is to be made at the grammar schools one or two years and the best genius of the whole selected, and continued six years, and the residue dismissed. By this means twenty of the best geniuses will be raked from the rubbish annually, and be instructed at the public expense, so far as the grammar schools go. At the end of six years' instruction, one half are to be discontinued (from among whom the grammar

[1] Sundry Documents on the Subject of Public Education for the State of Virginia, published by the President and Directors of the Literary Fund, Richmond, 1817, pp. 3-4.

schools will probably be supplied with future masters) and the other half, who are to be chosen for the superiority of their parts and disposition, are to be sent and continued three years in the study of such sciences as they shall chuse at William and Mary College, the plan of which is proposed to be enlarged, as will hereafter be explained, and extended to all the useful sciences. The ultimate result of the whole scheme of education would be the teaching of all the children of the state, reading, writing and common arithmetic: turning out annually ten of superior genius, well taught in Greek, Latin, geography and the higher branches of arithmetic: turning out ten others annually, of still superior parts, who, to those branches of learning shall have added such of the sciences as their genius shall have led them to: the furnishing of the wealthier part of the people convenient schools, at which their children may be educated at their own expence.[2]

The very fact that the plan was based upon a local district system was sufficient to spell failure, since that placed the aristocratic group in control and in many instances they opposed the establishment of institutions for which they were taxed and which they were not entitled to attend. Owing to the conditions of the time, prejudice, traditions and certain other circumstances, the plan remained simply a proposal. Ensuing years however, witnessed many readjustments, so that by 1796, an act to establish public schools was passed. This bill based upon Jefferson's plan provided for a system of primary schools, as may be seen from the wording: " At every one of these schools shall be taught reading, writing, and common arithmetic; and all the free children, male and female, resident within the respective sections, shall be entitled to receive tuition gratis, for the term of three years, and as much longer at their private expense, as their parents, guardians, or friends, shall think proper."

Although this Bill is broader in scope than the plan formerly proposed, the final provision in the Bill itself, " Provided always, and be it further enacted, That the court of each county, at which a majority of the acting magistrates thereof shall be present, shall first determine the year in which the first election of said alderman shall be made, and until they so determine no such election shall be made," allowed for ineffectiveness in its execution. Since the members of the

[2] Jefferson, T., Notes on Virginia, Query XIV, 216-221, quoted from Morrison, A. J. The Beginnings of Public Education in Virginia, 1776-1860.

Court were of the aristocracy and the expenses of the school were to be defrayed by taxation of the wealthy, the proposal was regarded as a means to educate the poor at the expense of the rich.

During the following two decades, opinion was for the most part divided as to the advisability of attempting to maintain a public system of schools. In 1810 an act establishing the Literary Fund was passed. This act stated that "All escheats, confiscations, penalties, and forfeitures, and all rights in personal property found derelict, should be appropriated to the encouragement of learning" [3] and the Auditor of Public Accounts was directed to open an account to be designated as The Literary Fund.

In the following years a rather heated controversy occurred as to the use which should be made of The Literary Fund. Thomas Jefferson, at that time unfavorably disposed toward the then-existing college, strongly advocated a plan of primary schools, a university and a system of gymnasien preparatory to the university. The General Assembly, sympathetic toward a system of primary schools, endeavored to achieve their end. Finally, in 1818, since The Literary Fund had increased greatly within the first few years of its existence, a Bill was passed for the establishment of a system of primary schools and a university. From the act of February 21, 1818, appropriating part of the revenue of The Literary Fund, the following is significant:

> The said Commissioners shall have the power to determine, what number of poor children they will educate, what sum will be paid for their education, to authorize each of themselves to select so many poor children, as they deem expedient, and to draw orders upon their treasurer, for the payment of the expense of tuition and of furnishing such children with proper books and materials for writing and ciphering. The poor children selected in manner aforesaid, shall be sent to such school as may be convenient, to be taught reading, writing and arithmetic.[4]

This quotation from the Bill nearly forty years after Jefferson's proposed plan shows how strongly the selective

[3] Bill for the Establishment of The Literary Fund, February 2, 1910.
[4] Act Appropriating part of the revenue of The Literary Fund, 1818.

element lingered and how clearly the term "poor children" was singled out, so contrary to present practice in public school education. Naturally, there arose discussions as to the poor and indigent and the advisability of providing gratis opportunities for the same.

Next in interest and significance is the Act for Establishing District Free Schools, February 25, 1829. Permissive rather than mandatory, this act provided for the division of counties into districts, with permission for commissioners to obtain an appropriation for schools from the county quota, on condition that the said district raise three-fifths of the necessary amount to build the school. The additional statement in the act requires "that the said school shall be constituted into a free school, for the instruction, without fee or reward, of every white child within the district, and be moreover subject to the control and direction of three trustees, two to be appointed by the annual contributors within the district, and one by the school commissioners of the county." [5]

From 1818 to 1846 the people of Virginia were, on the whole, more interested in higher education and the preparation for it in secondary schools than in the establishment of a system of primary schools. In their efforts to strengthen these institutions, little was accomplished by way of free school establishment. In 1841 however, at the Clarksburg Convention and later in the same year at the Lexington, Dr. Henry Ruffner, President of Washington College, presented an elaborate plan for the District School System. Much of the Ruffner scheme was incorporated into the system adopted in 1870 and strongly resembles in many respects the present plan.

Since this scheme was so influential in determining later policies, it is worthy of further consideration. In the introduction of his address, President Ruffner declared:

> The organization of a system of district schools under proper superintendence, and, second, the support of these schools, in a great part, out of the literary fund, increased to a sufficient amount by a tax on property. These principles are deemed essential to any successful scheme for the dissemination of common learning through all parts of

[5] Act for Establishing District Free Schools, February 25, 1829.

the commonwealth and all classes of her citizens; but many of the following details are admitted to be susceptible of variation without injury to the result, and possibly with benefit to the cause of popular education. They are exhibited in order to show by what ways and means the great principles may be carried out, and as the primary form of a system whose outlines have the sanction of experience in other countries, and whose subordinate details are susceptible of amendment, as our own experience may dictate after its adoption.[6]

Although the actual starting of the public school system did not result immediately, the following fifteen headings developed at length in this address show a marked advance in planning:

1. Of the School Districts
2. Of the Location and Construction of Schoolhouses
3. Of District Officers
4. Of the County Superintendents
5. Of the Sectional Superintendents
6. Of the General Superintendent
7. Of the Board of Education
8. Of the Schoolmasters
9. Of Normal Schools
10. Of Lower and Higher Schools
11. Of Common-School Libraries and Other Auxiliary Means of Popular Instruction
12. Of Poor Children
13. Of the Public School Funds
14. Of the Distribution of School Funds
15. Miscellaneous Matters

The next legislative enactment of importance following Professor Ruffner's recommendations was the Act of 1846. By this Act, the schools for the indigent were retained, but greater supervision advocated. Provision for free schools was permissive rather than mandatory, and in consequence, little was realized by way of statewide improvement of an elementary system. The following selection is typical of the section headed "Of Free Schools" as found in the Code of 1849:

The said board shall establish a school in each district in which shall be taught reading, writing, arithmetic, English grammar and geography, and, when it is practicable, history, the elements of physical science, and such other branches of learning as the said board may require. . . . Any white child between the ages of six and twenty-one, resident in a district, may attend and be instructed in the school thereof.

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[6] Ruffner, Henry, Proposed Plan for the Organization and Support of Common Schools in Virginia, 1841, from Report of the Commissioner of Education, 1899-1900, I.

Since the plan required the assent of two-thirds of the electors of the county before it could be put into operation, its adoption was limited. Although approximately nine counties adopted the scheme, in each instance support was from local taxation and the distribution of The Literary Fund, but not under state auspices.

The legislative enactments quoted thus far, from the Colonial Period to 1846, evidence the struggle to secure public sentiment in favor of a free public school system. Attempts on the part of cities in the decade following to establish public schools systems should be noted at this point.

By ordinance of the City Council, Norfolk established a system of free schools in 1850. Four school districts with a commissioner for each were in existence. These schools were supported by taxing all white male inhabitants over twenty-one years of age. In general, there was segregation of the sexes, the boys occupying one room, the girls another. By the time of the inauguration of the state system in 1870, two schools under a colored superintendent had been established for the colored people of the city. The system of public schools then in vogue in Norfolk became incorporated into the state system. Likewise, in 1868, Petersburg launched a free school system, and in the following year, 1869, Richmond followed the example of the former city. Since these two cities inaugurated the movement so close to the state-wide acceptance of the public school plan, their contribution may be considered in the subsequent period, little progress having been made before 1870.

Despite the many legislative enactments, little was effected prior to the Civil War by way of a state system of primary schools. It is scarcely necessary to detail here the political and industrial conditions in the South, and in Virginia in particular, during and immediately after the Civil War. One would in consequence of the havoc wrought expect detrimental effects upon education. The enormity of the social, political and economic problems was such as to relegate to the background, *pro tem* at least, the question of educational recovery.

In 1866, however, George Peabody, then a resident of

London, gave $3,500,000 in stocks and bonds for the promotion of education in the South. Although $1,500,000 were later repudiated, the fund for the cause of education still amounted to $2,000,000. Dr. Sears, the first agent for the distribution of the fund proposed " to help those who would help themselves." [7] Hence, the proceeds were to be used to aid graded free schools, city schools and summer schools for teachers.

Since the effects of this fund were felt after, rather than before the inauguration of the public school system, details concerning its distribution are not in order at this point. The following excerpt from the History of the Peabody Education Fund, by Dr. J. L. M. Curry, is selected as descriptive of educational conditions at the close of the Civil War:

At the origin of the Peabody Education Fund in 1866, not a single southern state within the field of its operation had a system of free public schools and only in a few cities were any such schools to be found. No state organization existed through which this fund could reach the people. The illiteracy of the inhabitants was appalling and by no means was confined to " freedmen " but included a large percent of the white population. The legislatures of these states during the period of reconstruction, largely under the influence of members from the northern states, where the common schools had been for years a recognized institution and of colored representatives who were filled with the laudable ambition for the schooling of the children of their own people, had laid out a work entirely and sometimes absurdly beyond their people to sustain, for the support of this scheme was to fall upon the native white people, who held ninety percent of the remaining property of these Commonwealths. During the war and the five years following, 1860-1870, the property value of these states had diminished to the extent of two billion dollars. There were in the ex-Confederate States two million children and youth within the years of instruction. In the effort to organize and put into successful operation a new and untried system of public schools adequate to the needs of the entire population, the southern states, were under a weight of debt beyond their ability in their impoverished condition to pay. To add the expense of free education to this crushing weight was in their financial condition a perplexing and almost impossible task. Free schooling was a new question introduced and to be administered by novices in this work. To organize the freedom and equality of citizenship of a large class, lately the slaves of the white people, was not easy, because in conflict with the traditions, prejudices, social customs, and legal rights of a few years preceding. To impose voluntary, heavy burdens on the scant property which survived the demoralization of the war, so as to educate gratuitously their own children and the children of the late African slaves was a task of patriotism, of humanity, of civic duty which no people ever encountered.

[7] Virginia Educational Journal, II, 75.

According to the census of 1860, the enrollment in public schools, academies and colleges in Virginia was 67,024, more than nine and a half percent of the white population and five and a half percent of the entire state. Although from 1850-1860 there had been a gain in literacy, before the close of the following decade, 1870, "besides 207,505 of the colored freedmen, nearly twenty-two percent of the population of Virginia, were unable to read and write." [8]

In this chapter, educational enactments in Virginia during the period of struggle for a common school system under state auspices have been presented. Legislation, it is true, was not wanting, but the execution of the various proposed plans was by no means effected. Although the virtual acceptance of a publicly controlled system was evident in 1860, the Civil War and the time required for adjustment in the five years following, retarded by another decade the actual inauguration of the free, public school program. Until Virginia's admission into the Union in 1870 and the subsequent acceptance on July 11 of the same year of the plan submitted by the Reverend William Ruffner of Lexington, the first state superintendent of public instruction, the state was merely struggling for a system of publicly supported and controlled schools.

Running parallel in time to this period of struggle is the historical development of the Sisters of Charity in Virginia. That their contribution may be understood and appreciated more fully, however, a brief survey of the Church in Virginia prior to the nineteenth century is presented in the following chapter.

[8] Heatwole, Cornelius J., A History of Education in Virginia, p. 214.

CHAPTER IV

The Catholic Church in Virginia

Before considering the educational contribution of the Sisters of Charity in Virginia, it is fitting to set the stage for their coming by making a brief review of the Roman Catholic Church in Virginia during the Colonial Period. Just as the content of Chapter II furnished the background for the period of struggle for a public school system in Virginia, so the purpose of this chapter is to furnish a setting for the efforts of the Sisters of Charity during that same period.

In approaching the history of the Roman Catholic Church in Virginia of the period in question, it is well to recall that from her very foundation, the Church has ever recognized the importance of her teaching mission in consequence of which she has always assumed the responsibility of instructing her members. The religious motive alone would justify her acceptance of the role of teacher. While this is in reality the core objective, the need which her members have of living in a material world and of adapting themselves to the various circumstances of every walk of life, necessitates her including in her educative process, art, science and every intellectual pursuit which contributes to the welfare of the individual members.

The keynote to Catholic education, not only in our own day, but in the nineteenth centuries during which the Church has carried the responsibility of teaching, is aptly sounded in the words of Pius XI:

> Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view to reducing it in any way, but in order to elevate, regulate and perfect it in accordance with the example and teachings of Christ.
>
> Hence, the true Christian, product of Christian education is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character.[1]

[1] Pope Pius XI, Encyclical: Christian Education of Youth, Official and complete Text (English), 1930, p. 36.

With the objective of Catholic education thus expressed, let us turn to the establishment of the Church in colonial America. This work was begun while the colonies were being established. Missionaries accompanied the various expeditions and adopted somewhat the same civilizing process of the natives as had been followed in the fifth century during the barbarian invasions in Europe.

The colonies were generally sectioned off into one of three different attitudes towards education, so one historian remarks: "In the earlier period, where three great European nations laid claim to different portions of our territory, the history of the Church is to be traced in three different channels, descending from England, France and Spain. No greater contrast could be found than that of the colonial spirit of the three nations." [2] The same author points out the differences dominant in each as follows:

1. The Spanish possessions, in which the government itself set aside portions of the royal revenue for religious works, churches, convents, universities and schools.

2. The French, likewise Catholic, but without support from any governmental plan, looked rather to encouragement from individuals.

3. In striking contrast to these, "in the English colonies, except for two brief seasons, Catholics were oppressed by laws copied from the appalling penal code of England. The Church was proscribed, her worship forbidden, her adherents visited with every form of degradation, insult and extortion." [3]

Two of these influences, the Spanish and the English, affected the colony of Virginia. Comparatively few historical facts are available concerning the Virginia colony prior to 1607. Not infrequently is the Spanish settlement which antedated the English one at Jamestown by nearly a century, entirely disregarded.

"In the summer of 1526, eighty-one years before the English settled at Jamestown, reliable Spanish documents bear testimony to the fact that the second place of Catholic worship within the present territory of the United States, the first being in Florida, was established on Virginia's soil, and most

[2] Shea, John G., History of the Catholic Church, The Catholic Church in Colonial Days, 1521-1763, I, 13.
[3] *Ibid.*, p. 14.

probably at the very place where the English made their settlement in 1607." [4] Thus it is claimed, "Virginia was Catholic before the first Englishman trod her soil; that her first governor was Don Pedro Menendez, a devout Catholic; that in company with a Catholic priest, this Catholic governor visited her shores eight years before John Smith was born. . . ." [5] Thus Catholicity was brought to Virginia "a dozen years before the first voyage of Englishmen to the New World was undertaken by Sir Humphrey Gilbert, more than a third of a century before the first successful landing was made by the English at Jamestown, and fifty years before the Mayflower touched at Plymouth Rock." [6]

After the establishment of the Anglican Church in the English settlement at Jamestown, the consequent enforcement of Penal Laws against Catholics for more than a century after 1641, prevented extensive colonization by Catholics in Virginia until religious freedom was enacted by law in 1776. The attitude of the Colony toward Catholicity from 1607 to Revolutionary days may be seen in such events as the exclusion of Lord Baltimore from Virginia in 1629 because of his refusal to take the oaths of Allegiance and Supremacy. The Council responsible for this justified, on the basis of loyalty, his attitude in the following statement to the Lords of the Privy Council:

> Among the many blessings and favors for which we are bound to bless God . . . there is none whereby it hath been made more than in the freedom of our Religion which we have enjoyed, and that noe papists have been suffered to settle their abode amongst us, the continuance whereof wee most humbly implore from his most sacred Majestie.[7]

The granting of the Maryland Charter in 1632 apparently contrary to the policy of Virginia, intensified intolerance in that colony toward Catholicity. Governor Harvey claimed that "resentment against Maryland can be subdued neither

[4] Magri, Rev. J. F., The Catholic Church in the City and Diocese of Richmond, p. 34.
[5] Keiley, Judge A. M., Memoranda of the Church in Richmond, quoted from Archives of Saint Joseph's College, Emmitsburg, Maryland.
[6] *Ibid.*
[7] Virginia Magazine of History, VII, 373-374.

by Christianity nor by the commands of His Majesty." [8] Other evidence of antagonism was noted in the attack made upon the trading post at Kent Island during a religious and commercial war which lasted two years.[9] This antagonism against Catholicity continued on through the seventeenth century.

Mention has already been made of the Penal Laws enacted in Virginia during the seventeenth and the greater part of the eighteenth centuries. An additional reference to these Laws will prove helpful in giving an insight into the attitude then existent toward Catholicity. Doctor Shea claims: "Some Catholic families had settled on the southern shore of the Potomac at Aquia Creek and above it, and priests ministering to this remote portion of their flock entered Virginia from time to time."

Virginia seemed loath to be outdone by her sister colony (Maryland), and had also placed on her statute-books a series of penal laws against the Catholics. They began in January, 1641, when a Popish recusant was forbidden to hold office under a penalty of a thousand pounds of tobacco. The next year an act required every priest to leave Virginia on five days' notice. Another statute of 1601 required all persons to attend the service of the Established Church under a penalty of £20. In 1699 Popish recusants were deprived of the right to vote, and when the act was subsequently re-enacted, the fine for voting in defiance of law was five hundred pounds of tobacco. An act of 1705 made Catholics incompetent as witnesses, and when this act was renewed in 1753, it was extended to all cases whatsoever. Not even England herself sought to crush, humble, and degrade the Catholic as Virginia did; he was degraded below the negro slave, for though the negro, mulatto, or Indian, could not be a witness against a white person, a Catholic could not be put on the stand as a witness against white man or black. The most atrocious crime could with impunity be committed in the presence of a Catholic on his wife or child, whom he was

[8] Virginia Magazine of History, VIII, 161.
[9] Burk, J. D., History of Virginia, p. 56.

made powerless to defend, and his testimony could not be taken against the murderer.

It is clear, then, that in Virginia to the very end of the Colonial period, Catholicism was suppressed by the government. But in May, 1776, a General Convention of Representatives of the Colony of Virginia drew up a Declaration of Rights which was unanimously adopted June 12, 1776. It contained the following statement: "Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore, all men are equally entitled to the free exercise of religion, according to the dictates of conscience and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other." [10]

To trace step by step the development of the Church in Virginia during subsequent years is not within the province of this chapter, nor is it advisable to attempt an investigation of educational policies in the period just reviewed. What has been said of the Church in general during the years prior to and immediately following the American struggle for independence is especially applicable to Virginia:

> The historian of the American Catholic Church finds only a blank wall of silence when he questions these early years for the facts of its educational origins. . . . Catholics did not write much about their methods of education. Prejudice was still a vital factor in the social and civil life about them: for though in leaving England, Ireland and Scotland, Catholics felt they were freeing themselves and their children from the incubus of hatred which had never lessened from the reign of Elizabeth, in reality they were entering a land where that spirit had not lessened to any appreciable extent.[11]

Before concluding this consideration of the Church in Virginia, attention should be called to the impetus given to Catholic education throughout the United States by the First Provincial Council of Baltimore in 1829 when Archbishop Whitfield, the third successor of John Carroll in the See of Baltimore "with Bishop Flaget, S.S., of Bardstown, Bishop Benedict Fenwick, S.J., of Boston, Bishop Edward Fenwick,

[10] Hening, W. W., Statutes at Large, Richmond, 1809-1823, pp. 111-112.
[11] Guilday, Peter, The Life and Times of John Carroll, p. 791.

O.P., of Cincinnati, Bishop England of Charleston and Bishop Rosati, C.M., of Saint Louis, met for the purpose of creating a more efficient ecclesiastical organization in the land. It was at this Council, the first of its kind in the United States, that the law was enacted which has since been the norm of Church discipline in education; namely, the establishment of a parochial school in each parish.[12]

From this first united effort of the Bishops of the United States came the call for a well organized system of parochial schools. That the way had already been paved for the response which was given to this request in ensuing years is shown in the next chapter, which as a necessary introduction to the history of the Sisters of Charity in Virginia, recounts briefly the educational contribution of Mother Elizabeth Ann Seton, justly termed the Foundress of the Parochial School System in the United States.

[12] Guilday, Peter, The Life and Times of John Carroll, p. 791.

CHAPTER V

The Sisters of Charity in Virginia
1833-1870

Since the principles underlying the parochial school system advocated by the first Provincial Council of Baltimore, 1829, have evolved from those formulated and translated into practice by Mother Seton at Emmitsburg, and since these same principles are basic to the efforts of the Sisters of Charity in Virginia, a brief sketch of their origin is a necessary prelude to the nineteenth century contribution in Virginia.

The American Foundress of the Sisters of Charity, Elizabeth Bayley, later known as Mother Seton, was born in New York City in 1774, toward the close of the period of struggle for religious freedom alluded to in the preceding chapter. A member of the Anglican Church and reared in the fashionable society of the day, she received a well rounded education under the direction of her father and was married to William Magee Seton in 1794. After a series of family trials, including the death of her father, financial reverses and the subsequent prolonged illness and death of her husband, Mrs. Seton accepted the Catholic faith, and became a member of the Church, March, 1805. " Social ostracism, the enmity of relatives, the loss of fortune with attendant poverty and the care of her family were the material returns for her great espousals. A school in New York which she opened for self-support was closed, for when it was known that she was a Catholic, her pupils were withdrawn." [1]

After a period of indecision as to the best means of solving the problem of educating her five children, Mrs. Seton at the invitation of Father Dubourg and with the approbation of Bishop Carroll, opened the first Catholic school for girls in Baltimore in a little house adjoining Saint Mary's Seminary on Paca Street. Into this dwelling, described in her own words as " very neat, placed between two orchards, and two

[1] Weiden, Robert Charles, Mother Seton and her Daughters of Charity, p. 7.

miles from the city," a number of boarders and as many day students were admitted as students. The purpose in organizing the school was to give religious instruction to Catholic children. The pupils " attended Mass and recited the Rosary, the remainder of the time being devoted to the customary branches of female education as reading, writing, arithmetic, needlework, English and French." [2] Before long, three young women who wished to devote themselves to the education of the young joined Mrs. Seton in the work.

The school on Paca Street being ill-adapted to the education of poor little children, Mrs. Seton accepted a tract of land near Emmitsburg, Maryland, secured by Father Dubourg through a generous donation made by Mr. Samuel Cooper and established her infant community there in 1809. The name provisionally adopted for this infant community in January, 1810 was the Sisters of Charity of Saint Joseph.[3] On June 2 of that year at the first appearance of the little band of Sisters in their religious habit at Mass, Mrs. Seton made her first vows and received from Bishop Carroll the title of Mother Seton.

The rules as stated in the constitution of 1810 were based upon those of the Daughters of Charity of Saint Vincent de Paul, the Community established by that saint in the seventeenth century. Mother Seton from the very establishment of her community wished to have it affiliated with the Sisters of Charity in France. Owing to the conditions of the time, despite her efforts to secure union with France, such was not actually effected until 1850.

The service of the poor of all descriptions and ages,—the sick, invalids, foundlings, orphans and the insane,—was the dominant purpose of the Community. " Another object of their zeal, no less important at that time in America, was the instruction of young persons of their sex in virtue, piety and the various branches of useful learning. This instruction they would extend gratis to poor orphans, as far as circumstances would permit."

[2] *Ibid.*, p. 11.
[3] White, Rev. Charles, Life of Mrs. E. A. Seton, pp. 284-287.

In accordance with the purpose just mentioned, a free school was opened at Emmitsburg, and later an Academy. Had it been possible Mother Seton would have devoted all her educational efforts to the instruction of the poor. Finances however, were lacking and the well-to-do were sadly in need of religious instruction under Catholic auspices. By extending her plans to the wealthy and including a pay school in her organization, means were provided for the better service of the poor and for the spread of her good works over a wider area. Consequently, both free and pay schools were provided for in her plan.

Subjects [4] who wished to instruct the poor continued to apply for entrance into the new Community. At the end of the first five years, in 1814, Sisters were sent to Philadelphia to open an orphanage, the first Catholic orphanage in the United States. Three years later an orphanage and pay school were opened in New York; in 1818, a free school in Philadelphia, the first parochial school in this country, antedating the decree of the first Provincial Council of Baltimore by more than a decade, and in 1820, another parochial school was established in New York City.

Thus did the works of Mother Seton spread and prosper even during her lifetime. After a life replete with trials but overflowing with good works, Mother Seton died, January 4, 1821, leaving to her spiritual daughters the trust of instructing Christian youth in the truths of religion and in such branches of secular learning as are necessary for their position in life.

Within a quarter of a century after the establishment of the Sisters of Charity at Emmitsburg, the Community was called upon to open schools in Virginia. The same purpose which led to the foundation of the first schools was the dominant motive in each mission undertaken in Virginia. The Sisters working with a common end in view have ever regarded the school at Emmitsburg as the model of the principles underlying their educational efforts. From Saint Joseph's,

[4] Subjects: Term given to applicants to the Community of Daughters of Charity.

Emmitsburg, the Central House of the Sisters of Charity of the Eastern Province of the United States, Sisters instructed in the educational principles advocated by Mother Seton and transmitted through her successors in a form adapted to the needs of the nineteenth century, were sent to the various schools in Virginia.

It should not seem strange, therefore, that in the succeeding pages frequent reference is made to the Archives of Saint Joseph's for data bearing upon the Virginia schools. Much of the source material used herein is recorded since it serves as the clearing house for information concerning the Sisters of Charity.

The remaining pages of this chapter treat of the schools established by the Sisters of Charity in Virginia from 1833 to 1870, the period paralleling that of the struggle for a public school system as described in Chapter III. Attention is centered on the first school, that of Saint Francis Xavier, Alexandria, which existed for only approximately six years. Saint Joseph's Orphan Asylum and Academy, 1834, and Saint Patrick's Academy, 1866 are considered next since they represent the Richmond educational contribution, and finally, Saint Mary's Academy, Norfolk, which was established about the time that the city school system was being inaugurated.

SAINT FRANCIS XAVIER SCHOOL, ALEXANDRIA 1833-1839

Within a quarter of a century after the establishment of the Sisters of Charity at Emmitsburg, the first school in Virginia under the direction of that Community was opened at Alexandria, May 2, 1833, under the name of Saint Francis Xavier School. Very little information is available in regard to this establishment. From the correspondence still extant, the Sisters went to Alexandria at the solicitation of the Reverend Stephen L. Dubuisson, S.J.

Writing to Mother Rose White, Superioress of the Sisters of Charity at Emmitsburg, Sister Bernard who was in charge of the school at Alexandria, stated:

I trust you will consent to our beginning the poor school immediately after Easter, as we have arranged the Boarders so as to have the room they slept in for that purpose and we can begin it without any expense except that of getting a writing desk. . . . We thought of making them (free scholars) come an hour later than the pay scholars, which would be at ten o'clock and remaining until three, having no recreation at all, which would prevent any intercourse with the other children.[5]

From this letter of February 17, 1834, it is evident that both boarding and day pupils were enrolled, and in its origin the school was for those who could pay tuition. From the hour suggested for the free pupils, it is evident that the hour for beginning classes was 9.00 A. M., that there was a rather lengthy mid-day recreation and that classes continued after three in the afternoon. The same letter also suggested that one Sister could instruct the poor during the dinner hour and that another Sister could relieve her so that classwork would not be interrupted.

No doubt the permission to open a free school at that early date was granted. In the Chronological Table at Emmitsburg there is a note for March 10, 1834: " Sister Scholastica went to Alexandria to open a poor school." [6]

The opening year of Saint Francis Xavier School was evidently propitious since the knowledge of the work spread to Richmond. In a letter of June 10, 1834, just one year after the establishment of the first school, Reverend Timothy O'Brien in appealing to Mother Rose for Sisters to conduct a school in Richmond, wrote: " My own impressions are that they should commence the same plan as in Alexandria and I have no doubt that after braving prejudice for a while, their triumph will be even greater." [7]

From this it would seem that the Sisters in Alexandria met with opposition in the beginning as would be expected from the general attitude toward Catholicity in Virginia at this period. A note in the annals at Emmitsburg however, indicates that favorable relations soon prevailed.

[5] Archives, Saint Joseph's College, Emmitsburg, Maryland. Correspondence, II.
[6] Chronological Table, Archives, Saint Joseph's College, Emmitsburg, Maryland.
[7] Archives, Saint Joseph's College, Correspondence, II.

It reads:

In the same year, (1833) an Academy was established in Alexandria. . . . The Editor of the Gazette speaks thus of the arrival of the Sisters: 'In our beloved and favored Alexandria, we have lately witnessed the arrival of those ladies amongst us. Their unobtrusive piety and mental acquirements have already gained for them the esteem and confidence of our liberal citizens who, without distinction of creeds, have entrusted the education of their dear daughters—the pride and ornament of our city—to their care.' . . . They had a beautiful school. The young girls at Alexandria were at that time remarkable for personal beauty and intelligence. Great attention was paid to the cultivation of their minds. The people, though so near the Capitol, were free from love of display, and in general, even the poor were comfortable—

A house was built on the same lot with the Academy for a free school,—and a little society formed, called the 'Cent Society,' to procure books and clothing for the children. There were however, very few who would send their children to a free school—Virginia pride was too strong.

The Superiors in thirty-seven, finding that there were very few Catholics to be benefitted by the Academy, and having pressing calls from other cities where there were more ample fields for the services of the Sisters, resolved to discontinue the Academy, and to keep only a free school. After two years' trial, it was found there was not sufficient support, so the Sisters were withdrawn.[8]

The Chronological Table thus records: "Despite the cogent reasons presented by Father Dubuissons for the continuance of the school, the establishment was closed, August 13, 1839." [9]

One reference only was found in regard to the content taught. In a letter sent to Emmitsburg, mention is made of Music, but this only to the fact that three pupils had been transferred from one Sister to another and that the piano which had been placed at their disposal was an asset." [10]

From the difficulties connected with the establishment of the free school, one may safely conclude that this school under Catholic auspices experienced the same problems confronting other free schools of the day, as explained in Chapter III.

SAINT JOSEPH'S ACADEMY, RICHMOND
1834

The first permanent establishment of the Sisters of Charity in Virginia was Saint Joseph's Orphan Asylum and Academy,

[8] Archives, Saint Joseph's College, Emmitsburg, III.
[9] Archives, Saint Joseph's College, Chronological Table.
[10] Archives, Saint Joseph's College, Emmitsburg, Correspondence, II.

formerly located at Fourth and Marshall Streets, now known as Saint Joseph's Villa, Dumbarton. When Saint Peter's Church was nearing completion, the pastor, Reverend Timothy O'Brien wrote to Mother Rose White, whom he had met on a visit to Baltimore. The letter of June 10 reads in part;[11] " Perhaps you may have heard that I have completed my new Church. . . . My next step is to have three Sisters of Charity. One at least, should be an accomplished woman. There is a fine field for doing extensive and permanent good, but I will not conceal from you, there will also be difficulties, and even dangers to overcome. . . .

" Now as to resources, the income for their school, I am sure would be more than ample for all necessaries. . . . Be assured of one thing, that I shall always be ready to divide and give even the largest half should they need it.

Under my new Church, there is a splendid room, sixty-two feet long, forty-five wide and twelve feet high. It is not finished, but if it should be preferred as being more central, I would have it finished immediately and divided off as you might direct. . . . Twenty or thirty scholars might be commanded immediately, and I have no doubt, before one year the number would be trebled."

On the reverse of the letter received from Father O'Brien, Mother Rose pencilled the following: " We regret it is not in our power to take charge of the Pay School, such as in Alexandria, and could not offer our services to you in any other way than to take charge of an Asylum or Poor School; though at this time, we could accept of neither, as our calls for several establishments are such as to leave us no subjects for the good work offered." [12] Within a few months however, there followed some readjustment in the situation, for on November 22, 1834, three Sisters of Charity, Sister Margaret George, Sister Mary Editha and Sister Ann Catherine left Emmitsburg for Richmond to open the school which had been solicited by Father O'Brien in the preceding June. Since there was no railroad, the Sisters went by steamboat from

[11] Archives, Saint Joseph's College, Emmitsburg, Maryland, Letters.
[12] Archives, Saint Joseph's College, Letters.

Baltimore, were met at Rocketts and were taken in a carriage to Richmond.[13]

An Academy and Free School were opened immediately, November 25, 1834, in a little frame house which had been used by Father Hore as a chapel prior to the coming of Father O'Brien. This small house had been partitioned into four rooms in anticipation of the coming of the Sisters. Boarders were admitted among whom were several orphans, and applications for admission increased so rapidly that Father O'Brien was obliged to enlarge the school. By 1839, it was necessary to build and in consequence a small brick residence for the Sisters and children was erected at Fourth and Marshall Streets. The old home was converted into classrooms.[14]

The Academy was incorporated in 1848. Two years later when the Diocese of Richmond was divided and Bishop McGill appointed to the See of Richmond, the personnel of the Asylum consisted of five Sisters, eleven orphans and twenty-one boarders. The Academy numbered ninety pupils.[15] In addition there was a Sunday School which varied in attendance from forty to sixty.

"At this time it was considered necessary to erect a new building. Seven years later, 1857, the number of orphans had grown to sixty-five. The enrollment in the Academy had increased to 125 and there were 130 in the free school. . . . Up to this time the orphans had been cared for at the cost of some inconvenience to the Sisters, who were depriving themselves cheerfully enough of much needed rooms and sleeping quarters. The condition was remedied in 1857 when the Asylum proper was built, giving ample room for the orphans and the pupils attending the Academy." [16] In providing this new building, Bishop McGill followed his own ideas, remark-

[13] Archives, Saint Joseph's College, Foundations, I.

[14] After One Hundred Years, Anniversary Publication. Private circulation.

[15] Magri, Rev. F. J., The Catholic Church in the City and Diocese of Richmond, p. 77.

[16] St. Joseph's Villa. Private circulation.

ing characteristically: "In case the Sisters go away, it might do for a warehouse." [17]

When during the war, Richmond became the capital of the Confederacy, and all interests centered there, the works of the Asylum were more than ever prosperous. The school was largely attended. Public and denominational schools had all closed. The Boarding and the Day School of the Asylum continued with the most liberal patronage; Baptists, Methodists, all creeds flocked to the Sisters' School. The Asylum in addition to its accustomed works, became during the war a kind of Central House or Headquarters to the Sisters operating in the ambulances, and moving with the Army of Northern Virginia.[18]

During the Civil War, another record states, "a number of officers of the Confederate Army asked to have their daughters lodged at the Academy, feeling that this would be a safe haven during those unsettled times." [19]

Mark the significance of not only this continuance, but even of this increase in education during so troublesome a period. When other educational agencies, private, denominational and otherwise, had ceased to function, the same learning of pre-war days was fostered, offered to those who sought but found other sources of learning closed, and the school emerged after the struggle with renewed vigor. The service of the Church in the Dark Ages suggests itself here as a parallel to that rendered by Saint Joseph's Academy to the Virginia of those hazardous days. "After the din of battle had ceased," it is declared, "the Sisters resumed their peaceful occupations and struggled through many deprivations and hardships to provide for the children confided to their care." [20]

Following the war, the total destruction of schools under public auspices was threatened due to lack of finances. Little wonder then that the Sisters faced serious financial problems at that time. Weathering the struggle however, on October 3, 1868, "Sister Mariana with four other Sisters was incorporated by the Circuit Court under the title of "The

[17] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Richmond."
[18] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Richmond Notes."
[19] Saint Joseph's Villa. Private circulation.
[20] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Richmond Notes."

Sisters of Charity of Saint Joseph's Orphan Asylum and Academy." [21] On the 23rd of July, 1869, Bishop McGill "conveyed to the Sisters the lot which he had derived from his predecessor, and on the 12th of October of the same year bought a lot for the Sisters on Fourth Street and in the rear of their main lot, the title of which was held by trustees and was by those trustees conveyed to the Sisters of Saint Joseph's. This lot originally cost $7,000 and is in part the ground occupied by the new building erected in 1874 at a cost of about $22,000." This building served as The Academy.

In 1883, a kindergarten was opened under the direction of Miss Hattie Alexander with an enrollment of thirty-three pupils. Sister Mary Rose then in charge of the school visited Philadelphia and Buffalo, and upon her return brought with her Miss Alexander who had been especially trained for that type of work.[22]

By 1885, the house was in need of repairs; moreover, "a new work was taking birth in the walls of the Asylum, and the fair proportions of an Industrial School were assuming shape; but to develop this work required increased room and facilities." [23] About this time, contact was made with Dr. H. C. Gregg, who impressed with the work which was being accomplished for the orphans, contemplated leaving $100,000 or more to the Asylum. Hearing that a Board of Trustees including such names as Ahern, English and Purcell had formerly existed, he recommended that the body be formed anew. He proposed to leave his property in trust to them to be used for the orphans. Although the bulk of Dr. Gregg's property was left to the orphans, the benefit was questionable. The final terms were such as to make the money available only in liquidating the current expenses of the institution. The public after that time, feeling that the orphans had been adequately provided for, were not as generously disposed as in former times. Despite the bequest therefore, even well

[21] Archives, Saint Joseph's College, "Richmond Notes" (Act printed in Appendix).

[22] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Richmond."

[23] *Ibid.*

into our own century there was a struggle to meet financial obligations for the support of the orphanage.

Such are the main events in the nineteenth century history of Saint Joseph's Asylum and Academy. The question which naturally suggests itself here is: How was the institution financed during this period? Although some suggestion of financing has already been made, the Register, Cash Books and other available records provide data for further treatment of this point. The support was private, by donations, collections and by tuition paid by students enrolled in the Academy. Voluntary contributions were frequent. In addition, a collection was taken up each month in Saint Peter's Cathedral and the proceeds, usually netting about twenty dollars a month were sent to the principal for the orphans.

The Register and Cash Book give an insight into the type of arrangement for finances made at the entrance of students. The following are representative:

(1) For two students
April 8, 1835 Entered this day at $75 per annum for each 12 in advance $37.50

(2) 1835, July 3rd 1 Quarter Tuition in advance 6.00
May 2nd 1 Quarter Tuition 6.00
(Evidently the second payment was for the quarter just completed.)

(3) September 1, 1835 Entered this day on third quarter 7.00
December 1, 1835 Entered this day on 4th quarter 7.00

(4) October 25, 1835
To quarter's tuition in advance 3.00

(5) April 25, 1836
Entered this day at 3 D. per q. 7.00

(6) April 8, 1836:—This day made an agreement with Mr. . . . to keep his daughter, Ellen, until December, 1839, for the sum of two hundred dollars ($200.00), including all expenses of tuition, board and clothing. (Note the three year agreement)

(7) October 13, 1836, G. . . . B. . . . (name recorded in full) board at two dollars ($2.00) a week.[24]

These records indicate that payments were made at monthly, quarterly and annual intervals. Special terms, such as the three-year agreement were not uncommon. In some

[24] Register and Cash Book Saint Joseph's Villa, Dumbarton, Virginia.

instances bills were marked " overdue." The variance in the amounts paid suggests that either there was no set fee or that there was a difference in fee dependent upon the age of the applicant.

These same bills and other financial records of the Asylum and Academy serve also as splendid source material for determining the length of the school year, the curriculum and the texts prior to the Civil War.

The bills for tuition previously quoted are an index to the length of the school term. Evidently pupils were received at any time they wished to enter. No indication is given to vacation either in winter or summer. The all-year school however, seemed to be in vogue in the early and middle nineteenth century. Although there was no public system at that date and consequently, no comparable state data, it is of interest to cite in this regard a point presented by Professor Edward Joynes in regard to a typical " old field " school in Accomac County in 1847. He says: " There was no regular school term. There was always school when there was a teacher; and as in these days a teacher usually meant anybody who could find nothing else to do, it usually continued, with somewhat irregular intervals all the year round. Attendance was, of course, conditioned more or less by the necessities of farm work at home; but that made no difference. Each fellow on returning, entered just where he could." [25] Since the custom of the day did not provide for vacations, and since the students at Saint Joseph's who belonged to the pay school did not need to work and those of the orphanage were always available for class, it is but reasonable to suppose that school was conducted without interruption throughout the year.

In the early years there is no evidence given in the Registers or Cash books at Saint Joseph's to show the grade in which the students were enrolled. Here again, the custom seems in keeping with that described by Professor Joynes. " Of gradation there was no thought. Each boy and girl

[25] Heatwole, C. J., A History of Education in Virginia, quotation of Professor Edward S. Joynes, pp. 109-113.

recited either alone or in class, as his or her condition required." [26]

From the Register and Cash Book of 1834 and the years immediately following, the curriculum included at least these subjects, elementary in nature: Religion, Arithmetic, Drawing, Geography, Grammar, History, Spelling, Writing, and Sewing.

Subjects of apparently secondary level and peculiar to the Academy Movement, recorded for the same years include: Algebra, Arithmetic—Mental and Practical, Composition, Literature, Globe Problems, Natural Philosophy, Music,—Vocal and Instrumental, Sewing and Embroidery. Since the content has been gleaned from individual records and cash books, no information as to what is included by way of definite topics is available. From the bills for textbooks and supplies, there is such interesting data as the following.

September 1, 1835	
1 Copy .10 1 English Grammar .31¼	00.41¼
1 Arithmetic (Pike's)	00.31¼
2 Geographys and Atlas (Olney's)	2.00
fuel .50 for each (bill for two students)	1.00
ink and quills for 6 months for both	1.00
1 Spelling 18¾ Silk 4¼ 1 copy 10	.35
Another bill for supplies stands in part:	
1 English Reader 1 English G.	00.68
1 Slate pencil 2 copy	00.26
1 Geography 2 Atlas	1.25
Again there is a record of:	
2 English Grammars Smith	00.75
1 Natural Philosophy	00.75
2 Catechisms	00.12

From samplings such as these, it is evident that the pupils purchased such texts as were necessary for the subjects for which they were enrolled. If texts were secured, no doubt the subjects were offered. Here again, the 'old field' school of Professor Joynes may be refered to for an interesting comparison. One section reads:

Our tasks were set in the book, and usually word for word. Often the questions were at the bottom of the page which saved trouble to both scholars and teacher. We wrote our copies over and over; we

[26] *Ibid.*, pp. 109-113.

"ciphered" till we "got the answer." . . . In this way I ciphered through Pike's and other Arithmetics. In grammar the rule was: Commit the big print the first time, on review the big and little print verbatim. So I went through Smith's English Grammar on the "productive" plan (what it "produced" in me Heaven only knows) and later Rosses' Latin Grammar. . . . We studied few subjects, literally the three R's, but we studied thoroughly. . . . We wrote day after day, year after year, till good penmanship was the rule among us. Spelling was our specialty and our pride. . . . We used Olney's Geography; we got the text by heart. Of the philosophy of geography and of physical geography as now taught, we knew nothing.[27]

In examining this excerpt descriptive of the typical 'field school,' it is obvious that the elementary curricular offering at Saint Joseph's was broader than that of the former. No reference is made to History or Drawing, although girls attended the school. Since the texts in Arithmetic, Geography and Grammar were the same, it is plausible to infer that the courses offered were at the same level at Saint Joseph's as those of the other schools in Virginia.

Unfortunately, there is no definite reference to methods used at Saint Joseph's Asylum and Academy at this period. No doubt the Sisters made use of the questions referred to in the texts as a guide to the pupils in study. Since there was no gradation one might also suppose that students alternated in recitation and study. In the records of the classes at Saint Joseph's Emmitsburg, where the Sisters in charge of the school at Richmond had been trained, the plan just mentioned was provided in the regulations. A further hint as to method is found in the same source in Regulations for the Sisters who teach. It states: The teacher "shall propose the questions in other words than those of the book." [28]

The problem of discipline as treated by Professor Joynes in the same selection previously quoted in part, affords a new opportunity for comparison. Relative to the 'old field' school, he says:

In this school there prevailed a certain rude and severe, yet natural and wholesome discipline. . . . Outside of "keeping quiet" and "behaving," we had a good deal of liberty. . . . Of rewards there were none. . . Of punishments, I remember but one—the tingle of which

[27] *Ibid.*, pp. 109-113.
[28] Archives, Saint Joseph's College, Emmitsburg, Maryland.

I can still feel on my back; I got it almost every day.—The punishment was administered not only for misbehavior, but for persistent defect in lessons. A ruler, a horsewhip or a leather strap (under different teachers) served equally well for this benign function.

Borrowing again from Emmitsburg where the Sisters in charge of Saint Joseph's, Richmond, had received their teacher preparation, the following notes handed down from 1811 to the Sisters engaged in teaching bear upon disciplinary measures:

The girls shall not be permitted to do anything during class which should distract them from their main object. . . . The greatest attention shall be paid to the Behaviour of the children in class. They shall not be permitted to loll, sit where they please, stoop too low with crossed legs, leaning upon one another, talking or whispering to one another, pushing or making faces to one another. . . . School Sisters being answerable for the Behaviour of the Girls and their attention to their study, they are of course authorized to inforce obedience to their authority at their own discretion, provided they inflict no other punishments than those permitted by the rule.[29]

On page 6 of the same reference the following punishments are mentioned: "privation of Recreation, study during recreation, writing, or by a fine to be taken out of their pocket money from one cent to 12½ for which purpose a box shall be kept for the use of the poor." Under means of Emulation, Rewards and Punishments is the statement: "Every week each Sister shall render an account in a separate book belonging to each class. The names of the girls shall be read out in the presence of the Superioress in the order in which they rank." Again, "punishments shall be in proportion to the offense."

Apart from such scattered notes relative to disciplinary measures, the following general regulations may be cited:

They shall do their utmost to form the children to good habits, and prevent them from contracting evil ones, remembering how difficult it is to correct these when they become inveterate.

She shall reprove them severely but mildly; encouraging them by expressing the hope that they will never more commit the fault for which they have been reprimanded.

She should very seldom resort to corporal punishment and this only for serious offences. She should take the child aside from the other children.[30]

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[29] Archives, Saint Joseph's College, Emmitsburg, "Dubois."

[30] Archives, Saint Joseph's College. Complete copy of "Regulations" quoted in Appendix of this book p. 95.

Thus far our concern has been the Saint Joseph's Asylum and Academy of pre-civil War days. That it bore the characteristics representative of both elementary and secondary institutions of the period is manifested in the data relative to the curriculum, the texts and the various points of organization and administration culled from the records of the school.

Attention has already been called to the remarkable fact that Saint Joseph's continued in regular session throughout the War, even when public and many privately controlled schools were obliged to close their doors. Little wonder then, that the records of these days are incomplete. One note of significance however, reads as follows:

> As Distribution time of 1865 approached, the Sisters busied themselves with the usual preparations. . . . They had a new audience that year—glistening buttons and dark blue uniforms and the wives and daughters of those who wore those uniforms; but the pupils were pretty much of the former order of things.[31]

Such a statement would lead to the conclusion that despite the difficulties and trials of war days, previous customs as to the close of school and awards for success were still observed.

From this one should not conclude however, that Saint Joseph's was unaffected by the trying times. There was a financial struggle which called for very careful planning to weather the storm. But the means employed for the maintenance of the institution at that time bear witness to the training which the children had received both before and during the struggle for recovery. In 1865, a very successful concert directed by Professor De Conial was given in the public theatre to raise funds for the orphans. Eight of the girls from the school participated and so pleasing was the performance that a repetition was requested. This instance is indicative of training during the war period, otherwise the students could not have entered upon such a project.[32]

That the children of the Asylum had been well trained in sewing and that their skill was ingeniously used to insure their maintenance after the war are indicated by the Register

[31] Archives, St. Joseph's College, Emmitsburg, Maryland, "Richmond."
[32] *Ibid.*

and Cash Book. Such statements as the following exemplify the type of useful training which must have been afforded during the war days: "January, 1867 . . . Children's work . . .Tailoring . . $49.50" . . . Another receipt in February of the same year, states "Children's Plain Sewing . . . $60.15." These are but few of the many receipts of similar nature, indicating the calibre of the handiwork of the children of the Asylum.

The students of the Academy were likewise instructed in plain and fine sewing. A Sister who was a student in the Academy in the late sixties affirms: "There were trying times after the Civil War. Financial difficulties seemed to threaten the withdrawal of many students. But at the closing of the school term, exhibits of the fancy work, painting, tapestry and wax work of the students of the Academy and recitals which proved the quality of the instruction, served as an impetus to those tempted to enroll elsewhere, to continue at Saint Joseph's. In fact, the products of each year served as drawing cards for students of the coming one." [33]

In the early years of the Academy, vacations were unknown, as has been previously stated. But if "Distributions" at the close of the War were held according to custom," as has been remarked, undoubtedly definite limits had been set for the school year. Table Number I, compiled from the Register and Distribution Book, shows the general tendency during the latter quarter of the century to conduct classes during ten months and to allow July and August for vacation. The Virginia School Report for 1872, 1877, and 1878 and the years following show for the city of Richmond a nine month school year.[34] Saint Joseph's therefore, was keeping apace the times in this regard.

Recalling the financing of the school in pre-War days, one is interested in finding, according to Table I, that the Pay School and the Free School continued to exist after the War. In 1880, the term "Free" is changed to "Parochial" and after 1883, all the students are listed as "Pay" School. It

[33] Sister Colette, Saint Joseph's College, Emmitsburg, Maryland. Interview.
[34] The Virginia School Report 1872, 1878, 1879, 1880.

is possible that for some unknown reason the number enrolled in the Parochial School was not recorded during these years, but probable that they were listed elsewhere and the book lost in the moving from Richmond to Dumbarton.

The course of study at elementary level remained fairly constant throughout the nineteenth century. Religion, the three R's, Drawing, History, Geography and Sewing were the main content. The Outline of the Graded Course of

TABLE I

DATA ON LENGTH OF SCHOOL TERM AND NUMBER OF PUPILS ENROLLED, 1877-1896, SAINT JOSEPH'S ASYLUM AND ACADEMY
Richmond, Virginia

	Dates		Pay	Number of Pupils		
Year	Opening	Closing	School	Free	Parochial	Kindergarten
1877	September 3	June 20	100	91	..	..
1878	September 2	June 26	79	103	..	..
1879	September 2	June 25	103	90	..	..
1880	September 6	June 25	97	..	94	..
1881	September 6	June 28	99	..	76	..
1882	September 4	June 29	146	..	14	..
1883	September 4	June 25	123	..	40	33
1884	September 1	June 25	112	..	..	11
1885	September 7	June 21	108	..	..	29
1886	September 6	June 23	111	..	..	24
1887	September 5	June 21	116	..	..	41
1888	September 3	June 21	132	..	..	30
1889	September 2	July 1	140	..	..	..
1890	September 1	June 29	166	..	..	..
1891	September 7	June 24	143	..	..	..
1892	September 5	June 21	153	..	..	..
1893	September 4	June 30	102	..	..	..
1894	September 3	June 25	134	..	..	..
1895	September 2	June 26	149	..	..	..

Studies in the Public Schools of Richmond, as printed in the Virginia School Report of 1872, has been reproduced in the Appendix of this work, page 100. This Outline represents the best efforts of the public schools of the time. No doubt it was widely copied or adapted in various sections of the State as one would infer from the mention made in the same report of the Lynchburg Course of Study.[35]

The statement reads: The Lynchburg Course of Study is arranged with the same system and thoroughness as the

[35] The Virginia School Report, 1872, p. 136

Richmond course, and is very similar to it—indeed, all graded courses of study must bear a close relation to each other where the number of grades is the same."

Although no definite outline of courses of study is available for Saint Joseph's at this period and on the other hand, no statement of all the subjects taught is given in the report on Richmond, it is evident that the public schools of Richmond, included the three R's, Grammar, elementary Geography and Spelling. Table II, indicating the subjects taught in 1834, in mid-century, 1850 and in each year of the decades for 1870 and 1880, shows that at elementary level, Saint Joseph's included a broader field of subject matter than the public schools which give no evidence of Drawing, History and Music.

It is significant for comparative purposes to refer to the Virginia School Report of 1871, treating of the Richmond city system.[36] The statement occurs: "It is the design of the Board to erect a suitable building for a high school, and furnish it with a complete set of apparatus. German will hereafter be taught in the Grammar schools." . . . (evidently reference is here made to the "advanced grammar" schools described in the same report as built upon the Primary School of six grades and the Grammar school of four). The use of the future tense in this statement would lead one to infer that German was not yet included in the schools, since at that date public schools were not supported by the city.

With this consideration in mind, an examination of Table II, shows that the content offering of Saint Joseph's far exceeded at this period that of the public schools. To compare the content of Saint Joseph's Academy with list drawn up for the same type of institution at this period would not be just, since its curriculum represents a combination of subjects taught in the Academy and the High School. If such were not the case, one would undoubtedly be obliged to state that progress had ceased.

It is worthy of note that by 1889, Saint Joseph's had branched out to include such Commercial subjects as Book-

[36] Virginia School Report, 1871, pp. 16-21.

keeping, Shorthand and Typewriting. Since the curriculum remained fairly constant after that date, it was not considered necessary to specify in Table II the subjects for the last decade of the century.

One further consideration relative to curriculum is significant. It is the interpretation of the term "Instrumental Music." Not only was piano included in the term but also the harp and the violin. That emphasis was placed on Music, both Instrumental and Vocal and that success was attained in that regard may be deduced from the programs presented on various occasions and especially at the closing of the school year.

In the years immediately following the establishment of Saint Joseph's, attention was called to the lack of gradation. In the records of 1879, classes are designated: 1. First class, 2. Second class, 3. Third class, 4. Fourth class, 5. Fifth class, 6. Sixth class, and 7. Primary class.[87]

Referring again to the Richmond Outline, it will be observed that more grades were included in the elementary school at Saint Joseph's, but the terminology, first class to indicate the highest grade, second class, the next, etc., corresponds to that of the public school. This comparison as to grades however, is made with the years indicated by the Outline of 1872, which was in use for the grades indicated. The Virginia School Report of 1879 shows a range in grades for the various schools of Richmond, from five to twelve. There is simply a recording of number of grades however, with no indication of the level of instruction offered.

In 1885, the list of classes in Saint Joseph's Academy was recorded as

1. Graduating
2. First Senior
3. Second Senior
4. First Intermediate
5. Second Intermediate
6. Third Intermediate
7. Fourth Intermediate
8. First Junior
9. Second Junior
10. Third Junior
11. Fourth Junior
12. Primary

[87] Archives, Saint Joseph's Villa, Dumbarton, Virginia, Records.

TABLE II

PROGRAM OF STUDIES—SAINT JOSEPH'S ACADEMY, RICHMOND, VIRGINIA

Subjects	1834	1850	'70	'71	'72	'73	'74	'75	'76	'77	'78	'79	'80	'81	'82	'83	'84	'85	'86	'87	'88	'89
Algebra	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Arithmetic	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Astronomy			*						*	*	*	*				*	*	*	*	*	*	*
Bookkeeping		*		*	*	*	*	*	*		*					*	*	*		*	*	*
Botany																		*		*	*	*
Chemistry			*	*					*	*	*	*	*	*	*	*	*					
Composition	*	*	*	*	*	*	*	*			*	*	*	*	*	*	*	*	*	*	*	*
Dictation		*	*		*	*	*	*	*	*	*	*		*				*	*	*	*	*
Drawing		*						*	*	*	*	*										
Elocution																						*
Embroidery	*	*	*		*	*			*													
English	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
French			*	*	*	*	*	*	*	*		*	*	*	*	*	*	*	*	*	*	*
Geography—Ancient		*	*	*	*	*	*								*							
Geography—Modern			*		*	*	*	*	*	*	*	*	*	*	*	*						
Geography—Physical								*	*	*	*	*	*	*	*	*	*					
Globe Problems	*	*	*	*	*	*	*															
History—Sacred		*	*	*	*	*	*	*			*	*	*	*	*	*	*	*	*	*	*	*
History—Modern			*	*	*	*	*	*		*	*	*	*									
History—Profane		*	*	*	*	*	*	*		*	*	*	*	*	*		*	*	*	*	*	*
History—United States								*		*	*	*	*	*	*	*	*	*	*	*	*	*
Lace Work			*		*	*	*	*														
Letter Writing			*			*	*	*	*													
Music—Instrumental	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Music—Vocal	*	*	*	*	*	*	*	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Mythology			*	*	*	*	*	*	*	*	*	*	*			*	*	*	*			
Orthography	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Painting															*	*	*	*	*	*		
Penmanship	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Philosophy	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Plain Sewing	*	*			*	*		*	*	*	*	*	*	*	*	*	*	*				
Reading		*	*	*	*	*	*	*	*	*	*	*										
Religion	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*	*
Rhetoric			*	*	*	*	*	*		*	*	*	*	*	*	*	*	*	*	*	*	*
Shorthand—Perrin																						*
Tapestry			*			*	*	*														
Typewriting																						*
Wax Work		*																				
German										*	*	*	*	*	*	*	*	*	*	*	*	*

Such data indicate decided development in grading over the ungraded school of pre-war times.

The Virginia School Reports of the last quarter of the century are not concerned with methods of teaching. From the data on hand for Saint Joseph's, considerable attention was given to dictation exercises, drill in such subjects as Spelling and Grammar and extensive use of the blackboard. Sentence analysis, parsing and again synthesis were employed.

From this investigation of Saint Joseph's Orphan Asylum and Academy from 1834, the date of its establishment, to the close of the nineteenth century, evidence has been advanced for both pre-Civil War and post-Civil War days of a high type of instruction, advancing with and adapting itself to the needs of the time. The records have yielded for each period data relative to the content offered, the methods employed, such elements of organization and administration as bear upon finances, length of school term, grading, discipline and other kindred topics. Comparison with schools which paralleled Saint Joseph's in time, shows that this school conducted by the Sisters of Charity not only kept abreast of existing customs and practices, but in many instances surpassed the standards set by other educational agencies.

SAINT PATRICK'S ACADEMY, RICHMOND

1866

Although Saint Patrick's Academy is not the next in time order of the schools in Virginia under the direction of the Sisters of Charity, it seems appropriate to consider it immediately after the other Richmond establishment. In the year following the close of the Civil War when the educational outlook was darkest so far as publicly controlled schools were concerned, Bishop McGill appealed to the Sisters of Charity at Emmitsburg for Sisters to conduct a school in Saint Patrick's parish.

The request having been considered favorably, an Academy for girls was opened in Richmond, September 3, 1866, with Sister Innocent in charge.[88] The Sisters occupied a

[88] Archives, Saint Joseph's College, Emmitsburg, Maryland, Chronological Table.

house rented on the western side of Twenty-fifth Street. Despite conditions in the South, "during the first year of its existence, the school was attended by no less than one hundred and fifty girls."[39] That success marked the efforts of the first year is evident from the fact that in 1867, seventy-five boys were received. Although the school was co-educational, segregation of sexes prevailed, certain Sisters teaching the boys, others instructing the girls.

On March 25, 1868, the five Sisters of Charity then conducting the schools were incorporated under the title, The "Sisters of Charity of St. Patrick's School." Since this Act gives an insight into the nature of the Corporation, the following quotation from it is significant at this juncture:

1. The name of the Society shall be "The Sisters of Charity of St. Patrick's School."
2. The object of the Society shall be the instruction of female youth.
3. The Society may hold for its purposes real estate in the City of Richmond not exceeding five acres of land, nor $100,000 in value.
4. The Superior and only officer of the Society for the first year shall be Sister Mary Innocent.[40]

In the same year, a desirable lot was purchased at a cost of $3,212.50 and thus the Academy became permanently located at the north-east corner of Twenty-fifth and Franklin Streets. In order to accommodate the student body, a wing was added in the following year, 1869.[41] In the records of the Church in Richmond for the year 1873, as given by Judge Keiley, Saint Patrick's School numbered eighty boys and one hundred and fifty girls. In addition, there was a Sunday School for two hundred and sixteen children.[42]

Established at such a troublesome period, there is little wonder that scanty records are available for Saint Patrick's in its early years. From those which are available, it is evident that "sectioning" or "classification" rather than

[39] Magri, F. J., The Catholic Church in the City and Diocese of Richmond, p. 98.

[40] Archives, Saint Joseph's College, Emmitsburg, Maryland. Act of Incorporation, Saint Patrick's School, Richmond.

[41] Records of Saint Patrick's School. Also, Magri, J. F., The Catholic Church in the City and Diocese of Richmond.

[42] Magri, F. J., The Catholic Church in the City and Diocese of Richmond, p. 111.

grading was characteristic of the opening days. This is deduced from the use of such terms as " Primary, Intermediate and Senior." That such an arrangement was characteristic of the time is shown in the distinction made in the Virginia School Report of 1872 which reads as follows:

> The term grading should not be confounded with classification. The latter term when applied to a common school means nothing more than a sorting of pupils according to their several attainments in separate and disconnected studies. Hence it is not uncommon in ungraded schools for a pupil to be assigned to an advanced class in arithmetic, an intermediate class in geography and an introductory class in grammar. But in a graded school he must take all the studies belonging to the grade to which he is assigned, just as they are prescribed in the course. Thus while classification is not necessarily grading, grading is the perfection of classification.[43]

Also in similar terminology to that found in the private schools is the following statement from the Virginia School Report of 1871: " The schools are divided into Primary and Grammar, six grades of Primary, and four of Grammar, with an advanced Grammar or High School grade: thus affording an opportunity to the citizens of giving their children an education equal to that of the best private teacher." [44]

In comparing the data of the public schools with that of the private on the score of sectioning and grading, it is obvious that Saint Patrick's was following the practices which were evidently in developmental stage at this time.

The curriculum of the opening years included in grade content the three R's, Grammar, Geography, Spelling, Singing and Religion, Sewing and Drawing. Above elementary level were Algebra and Astronomy, Bookkeeping, Chemistry and Composition, Dictation, Elocution, Embroidery, English, French and Globe Problems, Mythology, Philosophy, Rhetoric and Instrumental and Vocal Music. Although records of grade placement are unavailable, the hiatus in this regard can be understood in view of the previous discussion of the grading situation.

As to length of school term, Saint Patrick's followed the custom then fairly well established of conducting classes

[43] Virginia School Report, 1872, p. 5.
[44] The Virginia School Report, 1871, pp. 16-21.

from September to June. One dominent feature of the closing exercises each year in June was the awarding or as it was then known, " Distribution " of honors. Each subject had its own particular award which was made in public in presence of parents and friends. No doubt the Sisters employed in teaching at Saint Patrick's followed the same procedure as that definitely recorded for the other institutions under the Sisters of Charity so far as methods and discipline are concerned. This is a logical assumption since all the Sisters received the same training which will be discussed in another section of this work.

Saint Patrick's Academy continued to prosper throughout the nineteenth century, adapting its curriculum to changing needs by the addition of such subjects as Biology, Latin and Physical Education. Unfortunately further source material is unavailable, but from the success of the students educated at the Academy during the period under discussion, it would seem that educationally, the school kept well abreast of the times.

SAINT MARY'S ACADEMY, NORFOLK

1848

Although the present Saint Mary's Academy dates from 1848, records show that three Sisters of Charity had been sent to Norfolk in September, 1839 to commence a school which was partly pay and partly free. "A good man, Thomas Moran of Norfolk, left means to have the Sisters established in Norfolk. His intention was at some future period to have an Orphan Asylum. The school continued for some time, but the support failing, the Sisters were withdrawn." [45]

On January 29, 1848, Reverend Alexander L. Hitzelberger presented a petition to the Sisters of Charity at Emmitsburg for Sisters to establish a Free School and Orphan Asylum. Sister Mary Aloysia Lilly with two companions was appointed to open the school.[46] In a letter of February 8, 1848, the following description is given:

[45] Archives, Saint Joseph's College, Foundation before Our Union with France.
[46] Archives, Saint Joseph's College, Chronological Table, p. 58.

We have a good, large house, the rooms tolerably large with ceilings high, large play ground, vegetable garden, yard, kitchen, meat house, wood house, pump and all enclosed by a high board fence. . . . The School and Asylum are all important. If we can only do justice to the dear children, this is my great desire. In other schools I have had much consolation in seeing the rapid progress of the children but here we may have to labor hard and long before we see the fruit of our labors. One great blessing for me is that I shall not have the same great anxiety here in trying to keep up the institution which I have had in other places.

Miss Ann Herron has undertaken the good work; she furnishes and supports it entirely. If others wish to give donations, of course they can do so, but she is responsible entirely for the support of the Asylum. There are no managers of any kind which is well for us. The whole is under the jurisdiction of the great Father Alexander.[47]

Miss Ann Herron, patroness and foundation stone of the Asylum, wanted the school "for the poorest of the poor." Within the first year however, difficulties arose which threatened the success of the school. In a letter sent to Superiors on September 3, 1848, the Sister in charge states: "Last winter as you know, we were sent here for Reverend Mr. Hitzelberger's Mission. After being here for a while we saw that Reverend Mr. H. had nothing to do with the School and that it was entirely Miss Herron's." From the letter it would seem that many children were attending the school gratis who could afford to pay. There was at the time a struggle for existence, owing to lack of finances, and the Sisters were contemplating the retention of students who wished to pay but whom the patroness believed should not be allowed to do so. At the time students were applying from Portsmouth and vicinity and the question was whether they should be allowed to enter, paying tuition from one to three dollars.[48]

In the following November, 1849, the matter was satisfactorily adjusted. Miss Herron entered into an agreement to pay one thousand dollars per year during her lifetime for the maintenance of Saint Mary's Asylum, provided the Sisters of Charity should remain in charge. "It is hereby understood and expressed," the agreement read,[49] "that the Sisters of Charity now in Norfolk and their successors may at all times

[47] Archives, Saint Joseph's College, Correspondence.
[48] *Ibid.*
[49] Archives, Saint Joseph's College, Emmitsburg, Maryland, Letters, VI.

conduct their school as may seem to them right and proper, admitting or dismissing the children as they may judge proper, free from any interference by me." This agreement was to be executed from the fifth of February, 1849.

An Act of the General Assembly of Virginia, 1852, incorporating the "St. Mary's Female Academy and Orphan Asylum" in the City of Norfolk reads in part:

> Be it enacted by the General Assembly that Alexander Hitzelberger, Henry B. Reardon, Alexander Ferch, Francis L. Higgins, Robert W. Bowden and Hunter Woodis, be and they are hereby appointed trustees of "St. Mary's Female Academy and orphan asylum in the City of Norfolk," instituted for the support and education of destitute and female orphan children; and for the better government and security thereof, are hereby incorporated by the name and style of "The Saint Mary's Female Academy and Orphan Asylum in the City of Norfolk."
> . . .

Section 4 of the same Act provides:

> It shall be lawful for said corporation to establish in connection with the said orphan asylum, school for the daily attendance of those whose parents or guardians are, or may be unable to pay for their instructions, or whose parents, or guardians may contribute toward the support of the asylum under such regulations as may be prescribed by the by-laws.[50]

On February 23, 1858, an Act was passed, amending and re-enacting the Act of 1858, and in 1867, shortly after the close of the Civil War, another Act to amend that of 1858. These latter enactments were concerned chiefly with the trustees of the institution.

In 1855, shortly after the yellow fever plague visited Norfolk, the Asylum was crowded to capacity with girls from Norfolk and environs who had been left parentless by the plague. The increased number necessitated in the course of time an enlargement of quarters, for which purpose a lot seven hundred by one hundred and twenty feet was purchased from J. Maradon.

An examination of Table III which dates from 1848-1894 shows that at the outset, Saint Mary's Academy followed course work indicative of secondary level. After the Civil War however, subjects above elementary grade ceased to be

[50] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Acts of Incorporation" (Norfolk).

included. In the last decade of the century however, high school subjects were added including Commercial subjects, Latin and Literature.

At Saint Mary's, there is no evidence of gradation recorded until 1893, when classes are thus designated: [51]

A	Intermediate	5 pupils
B I	Intermediate	9 pupils
B II	Intermediate	8 pupils
B III	Intermediate	18 pupils
C	Intermediate	17 pupils
A	Primary	16 pupils
B	Primary	16 pupils
C	Primary	72 pupils

TABLE III

COURSE OF STUDY, SAINT MARY'S ACADEMY, NORFOLK, NINETEENTH CENTURY

Subjects	1848	1854-1873	1874-1893	1894
Algebra		*	*	*
Arithmetic	*	*	*	*
Astronomy		*		
Biology				
Bookkeeping		*		*
Chemistry		*		*
Composition	*	*		
Dictation		*		*
Drawing	*	*		
Elocution		*		
Embroidery		*	*	*
English	*	*		
French		*		
Geography	*	*	*	
Globe Problems		*		
Grammar	*	*	*	*
History	*	*	*	*
Latin				*
Literature				*
Music—Instrumental	*	*	*	*
Music—Vocal	*	*	*	*
Reading	*	*	*	
Religion	*	*	*	*
Shorthand				*
Typewriting				*
Writing	*	*	*	*

[51] Saint Mary's Academy, Norfolk, Records.

Since there was simply a listing of classes, further interpretation of the data is impossible. In all probability however, the " C " Primary was sectioned, somewhat along the lines of classification discussed in regard to Saint Patrick's.

It seems unfortunate that so little is recorded for Saint Mary's Academy during this period. It is interesting to note however, that just two years after the establishment of Saint Mary's Academy, free schools were established in the city of Norfolk by ordinance of the city council. The city was laid off into four districts, and a school commissioner appointed for each. . . . For the support of the schools a tax of four dollars was levied on every white male inhabitant over twenty-one years of age. By the year 1858 an excellent new school house with four rooms, each room capable of containing fifty pupils, had been erected in each of the four school districts. All the schools in one building were placed under the supervision of one of the teachers, who was styled Rector.[52]

This is the extent of the data recorded in the Virginia School Report for pre-War days. With the inauguration of the state-wide system, Norfolk city merged with the State, profiting greatly by the Peabody Fund as the best means of working toward recovery after the Civil War. It is evident from this that the Norfolk schools were likewise in a formative period, and since little is available by way of source material, there is no further opportunity of comparison with Saint Mary's Academy until after the close of the nineteenth century.

Having investigated the records of the four schools under the direction of the Sisters of Charity established prior to 1870, let us turn in Chapter VI to the remaining four schools established in the same period when the public school system, state-wide in extent was being inaugurated.

[52] Virginia School Report 1871, p. 16.

CHAPTER VI

The Sisters of Charity in Virginia

Schools Established After 1870

Had it not been for the Peabody Fund in the South in the years following the Civil War, the history of public education in Virginia would probably have offered very scanty records for comparison with privately conducted schools. In this chapter, as in the preceding one, the Virginia School reports will supply statistical data for comparative purposes as each of the four individual schools of the Sisters of Charity is discussed.

On November 5, 1875, Bishop Gibbons of Richmond wrote to his predecessor, Archbishop Bayley of Baltimore: "I went to Emmitsburg, where I was successful in obtaining two communities of Sisters of Charity for two of my Virginia missions. That community is best suited to my section of the country."[1] The two missions solicited were Saint Joseph's School, Petersburg, and Saint Joseph's Academy, Portsmouth. That these missions were successful is evidenced by the following statement in a letter of Rev. F. Janssens, Administrator of the Diocese, June 8, 1878, relative to a school for Staunton: "I feel convinced that the place (Staunton) will give you and us as much satisfaction as that in Petersburg and in Portsmouth."[2]

Saint Joseph's School, Petersburg

1876

Long before the request of Bishop Gibbons for Sisters of Charity to conduct the parochial school, the parish had not only manifested an interest in education under Catholic auspices, but had even enjoyed the benefits of a parochial school.

Authentic records bear witness that in the year 1856 there were in operation within the city both a parish and free

[1] Will, Allen S., Life of Cardinal Gibbons, p. 170.
[2] Archives, Saint Joseph's College, Emmitsburg, Maryland, Letters.

school. . . . It is evident that a Catholic school, however small, was in operation even at an earlier date.[3]

This second statement is based on the belief that under Father Wheelen, Petersburg's first school superintendent, a girls' school was conducted between 1845 and 1848.

Educational undertakings in Petersburg under Catholic auspices suffered greatly at the time of the Civil War, but in the years immediately following, a parochial school for boys as well as one for girls was conducted under the auspices of Catholic lay teachers who did all in their power to teach the youth of the parish both religious and secular subjects.

In proposing a school under the direction of the Sisters, there was a slight element of opposition from certain members of the parish, who, looking on the rather gloomy, financial situation occasioned by the War, feared lest their continued support would become impossible. Father Wilson, the zealous pastor of the Church, however, after soliciting donations, organizing fairs, lawn parties, and the like, raised sufficient funds to overcome this sole source of opposition, namely, that of adequate financial support. After many difficulties, the site chosen for the school was the Old Saint Joseph's, No. 25 S. Market Street, which was purchased from a Mr. Charles Tinsley. Strange to say, this building "had an intellectual heritage because at an earlier date it had been creditably conducted as a school for young ladies by a well-known educator, Mr. Thomas Davidson."[4]

The appeal of Bishop Gibbons having been favorably considered at Emmitsburg, the Sisters assumed charge of the school on January 17, 1876. There were four Sisters, Sister Mary Elizabeth in charge, Sister Loretto, Sister Eugenia and Sister Gertrude as companions. Since alterations in the building were unexpectedly delayed, the Sisters made their home with Mrs. Mary Stratton and Mrs. E. A. Young until such time as their residence was in order.

The school opened with eighty pupils, boys and girls. Of the four classrooms, three were designated for the girls and

[3] History of Saint Joseph's School, Petersburg. Private circulation.
[4] History of Saint Joseph's School, Petersburg, p. 2.

one for the boys. Applications for admission became so numerous in a short time that it became necessary to erect a brick addition to the rear of the school. The school thus enlarged satisfied the needs of the parish until 1916.

Although there is no formal record of the classes for the opening, it is evident from the Commencement Program of 1878 (See Appendix, page 98) that classes were designated as follows: First class . . . highest, Second class, Third class, Fourth class, Fifth class, and Primary class. There is no indication as to whether the Primary class included one or more grades. An interesting comparison may be made here with data from the Virginia School Record of 1878. In the public schools nearly one decade after their inauguration, the grades in the individual schools of Petersburg ranged from three to seven in number, with provision for from one to twelve teachers to instruct in these grades. One of the schools for which one teacher was supplied enrolled eighty-three; another of the same faculty size, claimed one hundred and twelve pupils. As previously mentioned, Saint Joseph's numbered in its opening year eighty pupils who were instructed by four teachers.

The Commencement Program referred to for 1878, as will be observed, bears such statements as "Premiums in French and Music" and "Farewell Song" by Seniors, First and Second Class.

This seems fair evidence that subjects additional to elementary work were stressed. The term "Senior" at this particular period usually referred to a section including from one to three classes. It is therefore reasonable to infer that some plan of higher education existed at Saint Joseph's at this time. The Valedictory of 1878, composed by a student whose name is not given, seems to indicate that great stress must have been paid to composition and to verse writing.[5]

The school records show that there were four graduates in 1876, none in 1877, and two in 1878.

The students of that day were not given a diploma in recognition of the completion of their course, but instead were privileged to wear a gold crown at the closing exercises.[6]

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[5] History of Saint Joseph's School, Petersburg, p. 4. See Appendix, p. 168.

[6] *Ibid.*, p. 5.

At the closing exercises premiums were awarded in abundance to those who won distinction during the course of the year. Scholastic honors, badges of excellence, premiums for application, premiums in Christian Doctrine, French, Music and Needlework, in addition to those at every grade level, indicate the value set upon such means of recognizing the efforts expended in both conduct and learning.

That the school continued to prosper not only in grade work but in advanced studies as well, is seen from the records of 1885, which group the grades into Primary, Intermediate, Senior and Graduating. This sectioning, no doubt, was similar to that in the Virginia School Report termed Primary, Grammar, Advanced Grammar. The Senior probably corresponded to the Advanced Grammar, with the Graduating class as a supplement in years.

A note in the History of Saint Joseph's, Petersburg, reads: "Father Wilson was succeeded in the year 1885 by Father O'Farrell. During the twenty-eight years of his pastorate there was no work dearer to his heart than that of the school. The training he had received before his ordination to the priesthood as a school teacher in Richmond, naturally inclined and fitted him for classroom work. Father O'Farrell taught Latin, his favorite study, and despite his kindness of heart, he was regarded as a stern task-master." [7]

The Sisters' School in Petersburg was in session annually from the first week in September until the last week in June. In the first report of the public schools of Petersburg given in 1871, ten months represent the average term.[8] By 1878, the time had decreased to nine and one-half months and two years later, 1880, to eight months. This, of course, represents the era of depression which followed the boom of the early seventies in the public school system. By 1900, the average of ten months had been regained.

Table IV indicates the course of study at Saint Joseph's School, Petersburg, as derived from scattered records. The column for 1876 represents the opening year's offering. The

[7] History of Saint Joseph's School, Petersburg, p. 5.
[8] Virginia School Report, 1871.

second column gives the data for the beginning of the last decade of the century.

After 1916, the seven-four plan was definitely adopted, but this period is beyond the time limit set up for this study.

An interesting activity of the school between 1885 and the close of the century was "its publication, 'The Chimes.' Willie Moore was its first editor-in-chief and the late Dr. John B. Halligan was assistant editor. The sporting or athletic write-ups were handled by Patrick Kilmartin; W. J. Rahily and Denny Rahily acted as reporters. Chief among the contributors to this paper were Margaret Halligan,

TABLE IV

Course of Study, Saint Joseph's School, Petersburg

Subjects	1876-1885	After 1890
Algebra	*	*
Arithmetic	*	*
Astronomy	*	
English	*	*
Grammar	*	*
Reading	*	*
Religion	*	*
Writing	*	*
Singing	*	*
French	*	*
Biology		*
Latin	*	*
Drawing	*	*
Penmanship	*	*

Katherine Brady, Mary Heelan, Mary Collins and W. T. Rahily." [9] This decidedly modern note is of real interest, especially since many of the pupils mentioned above are now listed among the well-known members of the community.

Enthusiasm in sports must likewise have been characteristic of the 1880's, judging from the following: "Father O'Farrell was especially devoted to the boys of the school, and being an ardent baseball fan, kept the boys well supplied with balls, bats, and the like. Nothing gave him greater pleasure than to have them play different games on the spacious lot in the days of the old Church." Picnics for the altar boys, the last of

[9] History of Saint Joseph's School, Petersburg, p. 6.

which was held in 1892, are recorded as gala occasions. Although these items do not bear directly on the school, they have their educative value, especially since the priest who shared their boyish pleasures was likewise a teacher in the school.[10]

No further accounts which give insight into this school are available. Contemporaneous in establishment with the Sisters' School at Petersburg was Saint Joseph's School, Portsmouth, to which it is fitting at this point to direct our attention.

SAINT JOSEPH'S ACADEMY, PORTSMOUTH
1876

In the same year in which the Sisters of Charity opened the school at Petersburg, Saint Joseph's School, Portsmouth, was also established. The residents of Portsmouth had become acquainted with the Sisters at Saint Mary's Asylum, Norfolk, as has been previously noted. Civil War days also brought contacts with those Sisters who served as nurses to the wounded in that vicinity. In consequence, the Sisters were well known at the time of their arrival and received a cordial welcome.

The pastor of the parish adhered to the principle: "Save the child, and the man will take care of himself." Consequently, in arranging for the parochial schooling of the youth of his parish, he planned two schools, one for the boys and the other for the girls.

The Portsmouth Star of June 22, 1919, gave the following account of the establishment of Saint Joseph's Academy:

> Through the exertions of our revered Father Brady, whose memory will ever be held in benediction, four Sisters of Charity arrived in Portsmouth to take charge of the parochial school September 27, 1876. Sister Gertrude was superioress, and to her the school is indebted for much during that trying, formative period.
>
> The school was a three story building containing six rooms, serving for classrooms and Sisters' home. The formal opening took place October 2, 1876, and in a short time the classes were organized and the school in splendid order.
>
> About a year later the galleries were added to the rear of the house; then the hall was built. . . .

[10] *Ibid.*

In a short time, the number of pupils increasing, the parlor and the community room had to be converted into classrooms. In 1886, just ten years after the opening, Sister Zoe, who succeeded Sister Gertrude, pointed out the necessity of a frame building large enough for two class rooms. Father Brady consulted the gentlemen of the parish, who decided to build an addition to be used exclusively as the Sisters' home.

That this expansion of school quarters was a necessity will be understood from a glance at the records, which indicate that in 1876 at the time of opening, thirty-five girls were enrolled. Within the first decade the student-body increased to eighty, and continued to mount, according to parochial records, as follows:[11]

Number of girls in parochial school and academy

1887	80
1888	90
1889	75
1890	83
1893	129
1894	180
1895	162
1896	162
1897	165

Like the public schools of the city, classes were conducted for ten months in the year, from the first week in September to the last week in June. The school day began at nine in the morning, and continued until three in the afternoon with an hour for lunch. Since the students attending the school were in comfortable financial circumstances, a tuition fee ranging from $1.50 to $3.00 per month was paid.

In the beginning, there was no definite statement of grades, but a grouping of students to an equivalent of nine grades. An Academy, offering subjects above elementary level, was also a part of the organization.

The content of the elementary school included

Religion	Bible History
Arithmetic	Grammar
Reading	Spelling
Writing (Spencerian)	History
Geography	Sewing
Calisthenics	Singing

[11] Pastor's Annual Report, Portsmouth.

Above grade level, the course embraced: Algebra, Mental and Practical Arithmetic, Geometry and Trigonometry, Familiar Science, Chemistry, Physiology, Astronomy, Botany, Physical Geography, History, Grammar, Literature, Etymology, Rhetoric, Philosophy, Religion, Elocution, Sewing and Embroidery, Singing. Whether all these subjects were taught in the beginning could not be ascertained, but records claim that they were taught in the school between 1876 and 1900.

Among the texts used were:

Deharbe's Catechism
Catechism of Perseverance
Logic, Louage (1883)
Arithmetic and Algebra, by Brooks, and Geometry and Trigonometry, incorporated in one text, Brooks
Chemistry and Physiology by Steele
Geography, simple and advanced, by Mitchell, Physical Geography (routes of travel)
Kearney's Compendium of History and also, Ancient History by Fredet
Brown's Grammar, published by M. H. Gill and Son, Dublin
Hart's and Quackenbos' Rhetoric (two separate books)
Jenkin's Literature
Swinton's Etymology
Sadlier's History of the United States

Texts were also used for spelling, simple and advanced; for Astronomy and Botany; Familiar Science; and Readers, First to Sixth, but the authors were not listed.[12]

The methods used in the school were not recorded. One suggestion however, of such is found in the use of the term "routes of travel," which seems closely akin to our modern term "journey geography." No doubt the Sisters at Portsmouth who had been prepared for their work at Emmitsburg, employed the methods there inculcated and which will be discussed in the last chapter of this study.

There is little opportunity for comparison of Saint Joseph's Academy with the public schools of Portsmouth. According to the Virginia School Records,[13] six years of schooling only were offered in the public schools. The number of pupils per teacher ranged in 1878 from fifty-seven to eighty-five, assuming that classes were fairly well distributed. In none

[12] Saint Joseph's Academy, Portsmouth, Records.
[13] Virginia School Report, 1878.

of the years for which student numbers were found, did Saint Joseph's allow classes of even the lowest limit of the public school range.

Since the Virginia School Reports do not detail the course of study for Portsmouth, and since no mention is made of texts adopted or methods used, there is no further opportunity for comparison or contrast. It suffices to state that from available matter and from the results achieved, Saint Joseph's Academy, not only paralleled, but by far surpassed the offerings of the public schools of Portsmouth during the nineteenth century.

SAINT FRANCIS' SCHOOL, STAUNTON

1878

About thirty years prior to the opennig of Saint Francis' School, Mr. Michael Quinlan donated a large lot to be used for parochial purposes. By 1856, a small, one-room structure had been erected in which "the children of the parish were taught by Miss Mary Ann Collins, who was not only a conscientious and efficient teacher, but a deeply religious woman who cultivated the hearts as well as the minds of the children. . . . The increasing number of pupils soon made it necessary to provide a larger building, and a two-room school house was erected a little below the one then in use. The boys were taught in one room by Mr. Andrew Wall and the girls in the other by Miss Collins." [14]

When the school was destroyed by fire in March, 1867, the parishioners temporarily adapted an old stable to serve as a school. Upon the establishment of the first free public school in Staunton in 1870, the parish children began to attend the public school. After repeated efforts to re-establist a parochial school, the Reverend John McVerry, pastor of Saint Francis' Church, secured the services of Mr. James Bowler, who after one year in the principalship, 1875-1876, returned to the practice of law. Mr. McManus, his successor, continued the work in the parochial school until the arrival of the Sisters of Charity in 1878.[15]

[14] Records of Saint Francis School, Staunton.
[15] *Ibid.*

In soliciting the Sisters of Charity for the school in Staunton, the Reverend F. Janssens, Administrator of the Diocese of Richmond, wrote to Mother Euphemia at Emmitsburg, under date of June 8, 1878: "Staunton lies in the Valley of Virginia, an exceedingly healthy location, of about four or five thousand inhabitants, of which about seven hundred are Catholics. A nice church, a very good pastorage, and a very good school building next to the church with plenty of room for playground and for extension of building are there. The school house was built some five or six years ago, with the view of schooling all the children in the first story and of providing the necessary apartments for the Sisters in the second."

An enclosure with this letter which had been addressed to the Reverend F. Janssens, June 6, 1878, by the Reverend John McVerry, pastor of Saint Francis' Church, Staunton, reads in part: "I prefer the Sisters of Charity to any other order, and I only hope that we may be fortunate enough to secure their services. . . . No doubt they (the people of the congregation) are poor, but if they work with good will, the school will succeed. I wish also to say that the Sisters who will take charge of the school must be competent teachers in order that the school may be established on a firm basis. You know the size of the schoolroom already, and I believe by making certain alterations and improvements in the building, it will suit three or four Sisters for some time. . . . The number of children will not be much less than one hundred. I know there are at least that number who can go to school—about an equal number of boys and girls—probably, I might say there will be a few more girls."

Upon receipt of this correspondence at Emmitsburg, Sister Mariana, who was then in charge of Saint Joseph's Asylum, Richmond, was asked by Superiors to visit Staunton and report on the outlook for that school. In the account rendered of this visit, the following observation was made:

Father McVerry proposes to make some alterations in the present school house, and to put up a fence eight feet high to cut it off from the Church and priest's house. . . . With the alterations they (the parishioners) propose there will be many inconveniences as the house

was built thirty years ago for a church, and to be convenient I think requires more than they can imagine just now. . . . My idea is the Sisters could have a small house nearby and go to this school house to teach for one session, that next vacation or perhaps sooner, they could have the school house fixed up to suit themselves. There is plenty of ground—a nice yard in front for the girls and one in the rear for the boys.[16]

After due negotiations, Father McVerry wrote to Mother Euphemia on August 8, 1878: "I wish to inform you that we have rented a house adjoining the church lot, which will suit admirably for the Sisters to live in, and we are fixing up the school house so as to be able to open school by first week in September." [17]

Accordingly, an elementary school consisting of eight grades and, for those who wished to continue, an extra year of high school, was opened September 9, 1878. "Sister Eligius, the first superioress, was a splendid disciplinarian and a woman of great executive ability. . . . Associated with her were Sister Regina, Sister Mary Francis and Sister Genevieve." [18] The last mentioned Sister writes from her present mission in Buffalo, August 24, 1937:

Yes, I was one of the four happy Sisters who arrived in Staunton, on September 5, 1878, 6.00 P. M. Much good to be done lay before us, and I must say we were a willing crowd. Our first "cell" was a hired apartment over three stores. We occupied eight rooms on two floors, but it was quite convenient to the school house and church. We had four classrooms, two grades for each. Dear Sister Eligius Hoey was early on her new duty; schoolroom work was her delight, and she left nothing undone to create the same in her worthy assistants. . . . Arranging classes and securing new books took some time; and preparing class work took most of our leisure moments if there were any. We often visited the poor and the sick, bringing some relief and pleasure. The Stauntonians were a good and grateful people.[19]

Definite grading of classes is evident at Saint Francis' school from the outset. One cannot refrain from a comparison at this point with the public schools of Staunton using

[16] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Staunton."

[17] *Ibid.*

[18] Archives, Saint Joseph's College, Emmitsburg, Maryland, History of Saint Francis School, Staunton.

[19] Letter on file from Sister Genevieve.

data from the Virginia School Report of 1878 as the basis. The following table has been compiled from that source:[20]

Since the same report gives the number of white children enrolled as 522 and the colored as 247, the first and second schools must represent the white population of Staunton in school in 1878; the third and fourth, the negroes. The figures in this report give a total of 789 black and white pupils enrolled in publicly supported schools in the eighth year of their operation versus the one hundred in Saint Francis' School in the first year of its existence. Recalling the letter of Father Janssens previously quoted, there were four or five thousand inhabitants of which seven hundred were Catholics. The proportion speaks for itself. In round numbers, 4,000 : 700 :: 789 in public school : 100 in Catholic school. A further thought adds significance: The Catholic

TABLE V

STAUNTON PUBLIC SCHOOL DATA, VIRGINIA SCHOOL REPORT, 1878

No. of pupils	No. of teachers	No. of grades.	Mos. taught
# 1....264	6	6	9
# 2....258	6	6	9
# 3....124	2	2	9
# 4....123	2	2	9

population in addition to the support of its school, was paying its share to the support of the public schools.

Assuming that the classes in the public schools were somewhat evenly divided, one would estimate the average number of pupils per teacher in the white schools as 44 and 43 respectively; in the colored, as 62. If the same condition in distribution held in the Catholic school, the average number of pupils per teacher was 25. The difference in pupils per teacher is balanced by the fact that each Sister was responsible for two classes instead of one.

As to the number of grades included in the elementary school, the comparison stands eight in Saint Francis' versus six in the white and two in the colored schools under public auspices. In Saint Francis' School, a ninth grade, equivalent

[20] Virginia School Report, 1878, Tables 1 and 2, pp. 90 and 93.

of first year high school, was open for any who wished to continue schooling.

Attention is called here to the definite grading, akin to present practice, which was observed in both public and private schools in Staunton as early as 1878. The length of the school year, September to June, was the same in each case.

The Virginia School Report of 1878 does not mention subjects taught in the grades. From the list of texts recommended for 1872 in the Virginia School Report of the preceding year, the following list has been derived with the assumption that the same subjects were continued through the decade.[21] Column II records the subjects taught in the elementary grades at Saint Francis', as found in the records:[22]

Column I	Column II
Arithmetic	Arithmetic
Geography	Drawing
Grammar	Geography
Reading	Grammar and Language
Spelling	History
Writing	Reading
Other branches	Religion
	Science
	Sewing (plain and fancy-embroidery)
	Singing
	Spelling
	Writing—Spencerian

Since the subjects listed in Column I have been gathered from the Report in which no mention was made of what was included in "other branches," that term cannot be interpreted. Evidently, there was a grouping therein of such subjects as received only minor attention. In addition to the list given for the eight grades at Saint Francis' School, students who wished to continue an additional year had an opportunity to study Algebra, Geometry, Latin and Bookkeeping. It is obvious that the curricular offerings of Saint Francis' School were broader and more advanced than those of the public schools of Staunton as derived from the state report.

[21] Virginia School Report, 1871, Table 3.
[22] Archives, Saint Joseph's College, Emmitsburg, Md. "Staunton."

Time allotment for each subject is not mentioned in the data for Staunton. The Richmond Course of Study as printed in 1872 designates from fifteen to thirty minutes each for the six grades.[23] Half hour periods were observed at Saint Francis' School, except for high school subjects. One hour was given to Bookkeeping. Drawing periods occurred three times a week. On Friday afternoon the girls were taught to sew, plain stitches at first, then embroidery. Catechism classes were scheduled for "one-half hour each day with reviews."[24] There was a daily recess period at ten in the morning and from twelve to one. At one o'clock there was recitation of the Rosary, after which regular classes were resumed until three o'clock.

The Virginia School Report of 1872 recommended: "On the last Friday of each month, there shall be in every class of each course a review, in outline, of all the studies of the previous month, at which review all text books shall be laid aside by teachers and pupils."[25] At Saint Francis' School, the ruling was "reviews on Friday." Examinations were given in February and May, which is suggestive that the school year was divided as at present into two terms.[26]

The text books used at Saint Francis' School in the opening years were:

Catechism.....Guame, Benziger Brothers
Arithmetic, Algebra and Geometry.....Robinson
Bookkeeping.....Sadlier, Stratton
Geography, United States History, and
Reader, six books.....Sadlier, published by Benziger
Sacred History.....Gillmore
Spelling.....A Benziger publication
Grammar.....Brown, Harvey

Spencerian penmanship was taught.

In regard to methods at Saint Francis' School, the Pollard Method was used in primary classes.[27] It proved an interesting and effective means of teaching spelling and pronun-

[23] Virginia School Report, 1872, pp. 129-133.
[24] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Staunton."
[25] The Virginia School Report, 1872, p. 135.
[26] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Staunton."
[27] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Staunton."

ciation. A rotary blackboard was in each class. The root of the word was placed in the center, e. g., "a-t." The pupils were then shown letters to preface the "a-t," such as "c," "ch," "h," etc. In this way spelling and pronunciation were learned. The spellers and readers were planned with a view to use the Pollard Methods and in consequence, the application of the method was facilitated. Singing was also used as a means of aiding spelling and arithmetic. To the tune of "Here we go round the mulberry bush," the children learned when to place "i" before "e"; when to use hard and soft "c," and other similar rules.

Frequent programs for the Staunton community gave proof of the fruit of daily class work. An account of the celebration of the four hundredth anniversary of the discovery of America, found in a letter of the Sister who first took charge of the school and who was still in that duty, shows that due attention was given to patriotic observances.

In a letter of October 24, 1892, Sister wrote to her Superiors at Emmitsburg: "The Superintendent of Public Instruction spent the entire morning at the school. He was more than surprised at our children and wondered how they could be trained to so much order. . . . We had several teachers from the Institutes who expressed their wonder at the perfection of the recitations and exercises."[28] A clipping from the Staunton paper of October, 1892, gives the details of the celebration at the school, commenting upon the various selections. Since this newspaper item gives an insight into the type of program which the children of Saint Francis' School presented during the last decade of the nineteenth century, an excerpt from the article has been inserted in the Appendix, page 99. It is of interest to note in passing that no public school program was offered on the occasion, but an address in the public schools by outside speakers served as a substitute.

The same letter of the Sister in charge suggests in another instance the work accomplished in the school. "The Bishop told me to go on with what we are doing for the Chicago

[28] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Staunton."

Educational Exhibit. . . . The work in Geography is finished, but the other subjects will be ready in due time." [29] Sister spoke of the specimens to be chosen and the plan for binding them into volumes. Such participation in local and national projects is indicative of the progress which characterized Saint Francis' School at the close of the nineteenth century.

Investigation of the records of Saint Francis' School which has furnished data on the content, methods, organization and administration of the school since its establishment in 1878, and comparison with the public schools of the locality, indicate how sound and progressive the former school was during the last quarter of the century. In this day, when "follow-up" studies are acceptable criteria for judging the success of instruction, the following excerpt from the letter of a Sister who was among the teachers at the opening of the school and remained there for twenty-two years, gives further assurance of success.

> Among our boys, we have five Reverend Gentlemen: Reverend Michael Dinneen, a Sulpician now at Saint Mary's Seminary, Baltimore; Reverend John Kilgalen, pastor in Petersburg; Reverend William Meredith, pastor in Harrisonburg; and Reverend Thomas Mitchell, in Rome. Seven of our girls (names listed) are Sisters. Of our boys, three have been employed in the Post Office since they left school forty years ago,—one has been pensioned. You can see I keep in touch with poor Saint Francis. I love to hear of it because I spent twenty-two long, happy years there.[30]

Such samples of successful careers speak well for the type of instruction provided in the parochial school which represents the educational efforts of the Sisters of Charity in Staunton.

HOLY CROSS ACADEMY, LYNCHBURG

1879

In 1871, when a state-wide campaign to inaugurate a complete public school system in accordance with the Act of Congress by which Virginia was admitted into the Union,

[29] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Staunton."
[30] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Staunton."

was yet in its infancy, Reverend James J. McGurk, pastor of Holy Cross Church, Lynchburg, organized a school for his parishioners. Father McGurk himself, and his assistant, Father Murray, conducted for a short time this coeducational institution. Since the city of Lynchburg had just opened free schools, arrangements were made to incorporate the Catholic School into the public system, with the understanding that the Church would exercise control and select teachers whose salaries would be paid by the State, provided these teachers measured up to state requirements. According to a letter from the Superintendent of Public Schools, Lynchburg, under date of April 28, 1936:

> The Minutes of the School Board show that for a few years the Catholic Schools were under the supervision of the Superintendent of the Lynchburg schools.[31]

No evidence is available however, to indicate that State funds were used for parochial school support.

In 1879, Father McGurk secured the services of four Sisters of Charity from Emmitsburg to conduct the School of the Holy Cross. Accordingly, Sister Baptista was appointed to take charge of the school, assisted by Sister Philomena, Sister Felicita and Sister Francis. They arrived in Lynchburg, December 26, 1879, with a view to opening classes early in the new year. The description of the school as given by one of the Sisters, reads:

> It stood on a line with and about five yards from our little house, a brick building, the old church. Like the house, it was newly painted, etc. It contained four large, very fine classrooms, opening on each side of a long, wide hall. They still retained the marks of their last occupants,—plasterers, painters and carpenters.[32]

Despite the lack of desks and other desired equipment, classes were begun immediately. A few months later, one Sister reported:

> The School of the Holy Cross, now in its fourth month of existence, is in regular running order, numbers eighty pupils, boys and girls,

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[31] Letter of Omer Carmichael, Superintendent of Schools, Lynchburg.

[32] Archives, Saint Joseph's College, Emmitsburg, Maryland. "Lynchburg."

for the most part bright, promising children, aged from six to sixteen. The Sunday School has an attendance of one hundred and eighty boys and girls.[33]

At the outset, there was sectioning rather than grading of classes. The sections were designated as Primary, Intermediate and Senior. The Primary included four groups, probably corresponding to our present term "grades." The Intermediate covered three years of work, and the Senior an approach to three years in our present high school scheme. Although boys and girls attended the same school, there was segregation of sexes. Two teachers were assigned to the boys, one for the Primary group, the other for Intermediate and Senior. The remaining two Sisters taught the girls, following the same arrangement as to sections. Older students were often called upon to assist in the instruction of the younger ones, according no doubt to the monitorial scheme then in vogue. Classes were begun at eight-thirty and dismissed at two in fine weather. In winter the hours were from nine to two-thirty, with one hour for lunch, twelve to one.

The course of study included Arithmetic, Grammar and Language, Geography, History, Singing, Spelling, Sewing, Writing and Religion. In the Senior, Algebra, Astronomy, Arithmetic, Advanced Grammar and Rhetoric, Dictionary study, Philosophy, Ancient History and Advanced Geography, and French were offered. Music, Instrumental and Vocal, was given as a special subject.

Among the texts used at Senior level were Brooke's Mental Arithmetic and Practical Arithmetic, with an abundance of problems and exercises; Crabbe's Synonyms with two or three pages of assignment therefrom each day; Brown's Grammar and Quackenbos' Rhetoric, followed by an intensive study of Hart's Rhetoric; and Lingard's History. Texts were also used in Philosophy and Geography, the authors of which are not recorded. Spencerian Writing was taught both at elementary and secondary levels. The study of the Webster dictionary was definitely assigned, in consequence of which each

[33] *Ibid.*

pupil possessed a lexicon which was continually thumbed.

In regard to methods, a Sister formerly enrolled as a pupil in the early years of Holy Cross, states:

> We practically lived at the blackboard. The teacher explained the problems in Arithmetic, and then sent the pupils to the board to solve others of the same type. While those at the board were thus engaged, a rapid fire drill in Mental Arithmetic was conduced for those at their places. The board was also in constant use for Grammar and even Philosophy. We analyzed, parsed and diagrammed sentences at the board; wrote figures of speech thereon and supplied synonyms for lists of words dictated almost daily. . . . Sister Francis conducted the singing classes. We were given the key and were taught measure by measure until the entire selection had been mastered. Yes, mastery was a requirement; there was no halfway.[34]

In Geography, the globe was used to a great extent for the location of places and map work received its share of attention both in History and Geography.

Map-drawing usually occupied part of the study period when other sections of the class were reciting. There was a fair share of oral drill and recitation on material studied in the text book. Memory was not stressed however, to the detriment of reasoning powers, despite the fact that the principle "Repetitio, Mater Studiorum" was well understood. Undoubtedly what was learned was learned thoroughly.

Medals were awarded monthly for classwork in the various subjects and for deportment. After class on the day specified at the close of the month, averages were read in the presence of the Pastor and the faculty. The pupil ranking highest in each subject was given a medal of excellence which was worn during the following month. Another incentive to learning was the monthly concert. Pupils spent considerable time after class hours in preparing for these although many of the numbers were taken directly from class work. Recitations, pantomime, calisthenics (particularly by members of the primary divisions), musical numbers, vocal and instrumental, and comic dialogues constituted these programs.

In 1886 a library was organized with a loan system akin to that of small schools at present. A Sister was in charge at

[34] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Lynchburg"

first, but within a year student assistants were appointed to charge the loans and receive returns.

A Sister enrolled as a student in the early days of the school states:

> Attendance was almost perfect. No one ever thought of missing a day from class. When the circus came to town we used to coax for a holiday, and frequently through the intervention of the Pastor were successful in securing it. But the work had to be completed and we always felt that the holiday was more than made up in the efforts required on the days following it. . . . The discipline was remarkable. At the first sound of the bell, books were closed and placed in perfect order in the desk. A second bell at dismissal time was rung for the monitors who gathered the wraps and brought them to the classroom. Another bell was sounded for the closing prayer and a final one for dismissal. We left in perfect silence. If by any chance a Sister was called from the room, a girl was left in charge. Placed on our honor, we continued to work at the assigned task as if a Sister were supervising.[35]

The Virginia School Report for 1880, the first full year during which Holy Cross School was in session, gives the total number on roll in the public schools as 1,025 white and 791 colored children. Of these the daily average attendance was only 687 and 382 respectively. The average number of pupils per teacher was 49-50. Daily attendance records for Holy Cross are not available, but from the statement previously quoted relative to attendance, there must have been a higher percentage than that indicated for the public schools. The average number of pupils per teacher in the private school for the first year was 20. The length of the school term, 9-10 months, was the same for both the public schools and Holy Cross School.[36]

From the records of Holy Cross Academy, it is evident that educational opportunities were being offered during the last fourth of the nineteenth century which provided not only adequate religious training but also such secular learning as was in keeping with the offerings of schools conducted under public auspices.

In Chapters V and VI, the historical account and the educational data for the eight schools under the direction of the Sisters of Charity in Virginia during the nineteenth

[35] Sister Marcella, Interview, August 22, 1937.
[36] Virginia School Report, 1880, Table II, p. 26; Table IV, p. 32.

century have been presented in detail. The educational aim, the content, the methods employed in teaching, the organization and administration as far as possible have been examined and in consequence, certain valuable facts have been unearthed.

In the light of these findings, the concluding chapter presents a kaleidoscopic view of the data previously analyzed, and certain general considerations relative to practices common to all schools under the direction of the Sisters of Charity. Finally, in comparison with the records for the public schools of Virginia as stated in the Virginia School Records, the conclusions drawn from this investigation are stated in view of the proposed problem: "How did the Catholic Schools of the Diocese of Richmond as represented by those of the Sisters of Charity of Saint Vincent de Paul compare with the public schools of Virginia during the nineteenth century?"

CHAPTER VII

Summary and Conclusions

The plan of the closing chapter as previously stated calls for generalization of the data for the eight schools established under the direction of the Sisters of Charity in Virginia during the nineteenth century. A summary of the aims, the content, the methods and the various features of organization and administration is in order at this point.

The educational aim of the Community as stated in the opening pages of Chapter V was fundamental in each of the schools included in this study. "The instruction of young persons of their sex in virtue, piety and the various branches of useful learning" had been the dominant motive in the establishment of each of the schools and the guiding principle in the selection of content and the choice of methods whereby the goal might be the more easily attained.

In certain instances, it will be observed that the original aim has been so widened as to embrace both sexes, especially where parochial schools were in question. Yet withal, the aim has not been altered, but simply adapted to afford education in Catholic principles and in such secular learning as was considered in keeping with the present and probable future needs of a broader clientele.

As to the content taught in these eight schools, an elementary course has been common to each. In examining the content at this level, there has not been one failure to meet the standard of elementary schooling set in the Virginia School Report of 1872,[1] namely, "by Elementary, are meant schools for teaching those studies which form the introduction to all other studies, and which are now adjudged to be indispensable to every civilized man." The three R's, an outstanding fourth R, Religion, grammar and language study, the fundamentals of geography and history, and such special subjects as drawing and sewing, have been found common to each program of studies in the Sisters' schools.

[1] Virginia School Report, 1872, p. 5.

That content defined in 1872 by the State as elementary had been adopted as such by the group of schools established by the Sisters of Charity in Virginia between 1833 and 1870, thus anticipating by many years what the State in the last quarter of the century claimed as the *sine qua non* of civilized man. After 1870, comparison of the several schools of the Sisters of Charity with the public schools of their respective cities during the same period shows, so far as breadth of content is concerned, that the former group of schools not only reached but excelled that of the latter.

In addition to the subjects at elementary level, either a partial or a complete academic course was included in the schools under the direction of the Sisters of Charity. Although the content of the school at Alexandria was not clearly defined, evidence was presented that in the six years of its existence a high type of academic instruction was given. The two Richmond schools, Saint Joseph's Academy and Saint Patrick's Academy, Holy Cross Academy, Lynchburg, and Saint Joseph's Academy, Portsmouth, offered a complete secondary course, placing due emphasis upon cultural and practical subjects. The first mentioned of these schools functioned as an Academy approximately thirty-five years before the city of Richmond made its initial attempt to establish a system of elementary schools. The last one cited conducted a secondary course successfully during the years when Portsmouth was struggling to maintain six grades of elementary training for the public.

Saint Joseph's School, Petersburg, and Saint Francis' School, Staunton, offered a partial high school course in the years when the cities in which they were located were attempting to support enough elementary schools to accommodate their student population. Since secondary education was not, for the most part, a concern of the public schools of Virginia during the greater part of the last fourth of the nineteenth century, the contribution of our seven private schools toward secondary education was beyond public school offerings.

Table Number VI records in summary form certain details

TABLE VI

SUMMARY OF CERTAIN FINDINGS FROM INVESTIGATION OF SCHOOLS OF THE SISTERS OF CHARITY

Name and Location of School	Date of establishment	Level of instruction	Length of school term	Students admitted	Means of support
Saint Francis Xavier Alexandria	1833	Elementary Secondary	Unknown	Girls only	Tuition Donations
Saint Joseph's Richmond	1834	Elementary Secondary	1) all year 2) 9-10 months	Girls and boys, pro tem.	Donations Collections
Saint Mary's Norfolk	1848	Elementary Secondary	1) All year 2) 9-10 months	Girls only	Tuition Donations Contributions
Saint Patrick's Richmond	1866	Elementary Secondary	9-10 months	Girls and boys	Tuition Parochial
Saint Joseph's Petersburg	1876	Elementary Secondary	9-10 months	Girls and boys	Parochial
Saint Joseph's Portsmouth	1876	Elementary Secondary	9-10 months	Girls	Parochial
Saint Francis Staunton	1878	Elementary 1 yr. Sec.	9-10 months	Girls and boys	Parochial
Holy Cross Lynchburg	1879	Elementary Secondary	9-10 months	Girls	Parochial

bearing on organization. In addition to the date of establishment and the level of instruction which has just been discussed, it should be noted that the chief means of support were parochial resources, tuition, donations and collections. Since the study itself is one of private institutions, it was unnecessary to record that characteristic, namely, private support and control.

In the years preceding the Civil War, classes were conducted throughout the year, but as the custom changed and annual vacations came into vogue in other schools, so the school term under the Sisters of Charity was reduced to a period of nine to ten months. Although the length of the public-school year in the cities in which these schools were established was approximately the same, in comparison with the average number of months of schooling offered by the entire State, namely 5.33,[2] the schools described in this study far excelled public school records.

As to the students admitted, three of the schools, namely, Saint Francis Xavier, Alexandria, Saint Mary's Academy, Norfolk, and Saint Joseph's Academy, Portsmouth, were limited to girls. Saint Joseph's Academy, Richmond, during the greater part of its history accepted girls only, although in its early years small boys were admitted and later, a parochial school was conducted. The remaining four schools received both boys and girls. Saint Joseph's, Petersburg, and Holy Cross, Lynchburg, had the sexes segregated, whereas, at Saint Francis, Staunton, boys and girls were instructed by the same teacher in the same room. No doubt the size of the classes and other circumstances peculiar to that school account for this practice.

It is impossible to include in tabular form the number of grades. It has been noted that instead of grading, classification which prevailed in the public schools was likewise characteristic of the schools in this study. The period, so markedly developmental so far as grading was concerned, necessitated a number of changes in the terms designating the

[2] Virginia School Report, 1878, p. 1.

years spent at the various levels. In consequence, no one scheme is applicable to every school throughout the period.

The foregoing summary was drawn from the data bearing directly on the eight schools of the Sisters of Charity established in Virginia during the nineteenth century. There are certain other characteristics based on the evidence obtained from the study and better interpreted in the light of the educational principles which mark in a more or less degree any schools taught by the Sisters of Charity. These pertain to such topics as Methods, Discipline, Rewards and Exhibits of student production.

Here and there throughout the study of the individual schools, attention has been called to evidences of methods employed in conducting classes. Comparatively little direct information was available on this score. It should be recalled at this juncture that Saint Joseph's, Emmitsburg, was cited as the clearing house for general data relative to schools under the direction of the Sisters of Charity. An examination then, of the type of teacher preparation given there during the nineteenth century will furnish material for comparison with methods, scattered as they are, of the public schools of the same period.

As early as 1818, provision was made for normal instruction of those Sisters who were destined for teaching.[3] During the latter half of the century, as the custom of a lengthened vacation became general, Saint Joseph's, Emmitsburg, developed into a center for normal school work for Sisters of Charity who during the regular school year conducted classes at the various schools under the direction of the Community. Representative of such summer programs is that of 1897, the first completely recorded one available. That this plan of 1897 was not an innovation, but simply a replica of those of previous years has been attested by Sisters who attended similar sessions in the two preceding decades. The following schedule speaks for the usual normal session:[4]

[3] Archives, Saint Joseph's College, Emmitsburg, Maryland.
[4] *Ibid.*, "Normals."

SAINT JOSEPH'S NORMAL INSTITUTE
EMMITSBURG, MARYLAND

Session

July 20—August 12, 1897

"We learn to learn"

8:00	A. M.	General Meeting
9:00		Mathematics
10:00		Literature, Rhetoric, Language
11:00		Primary Work, Pollard Method
1:00	P. M.	Penmanship
3:00		Object drawing—Freehand
4:00		Drawing, Perspective and Construction Primary Work, Pollard, Spelling
4:30		Physical Culture

The foregoing represents the daily schedule within the dates indicated. Specifically, the General Meeting resembled the modern seminar, where the Sisters, representing the various grade levels of teaching, presented their problems, general ones bearing on method and discipline, explained their manner of handling them and derived benefit from the discussion which followed and in which other experienced teachers participated.

Various branches of Mathematics were included in the work of the summer. Another part of the same report specifies:

Monday	Arithmetic
Tuesday	Geometry
Wednesday	Algebra
Thursday	Arithmetic
Friday	Geometry
Saturday	Algebra

A different instructor was assigned to each branch of Mathematics in this six-day-a-week program.

The topics covered in Arithmetic included: Mensuration and Progression; Stocks and Exchange; Discount, Profit and Loss; Proportion, Decimals and Percentage.

That all the Sisters did not follow exactly the same work is indicated by "Literature for the Advanced Class." This course was outlined to treat Composition in Prose and Verse; Rhetoric, Figures; Analysis and Synthesis of Sentences; Principles of Syntax.

Classes in Pollard were typical demonstration periods. The instructor who had previously used the method in teaching, explained and demonstrated the use of the chart and texts, and illustrated at the board the principles as they should be adapted to primary teaching. Phonetics, Numbers and Charts were also treated under the heading Primary Methods.

In Penmanship class, principles were illustrated and explained by the instructor, and the Sisters enrolled were given the exercises necessary for the instruction of their classes at every grade level. Physical Culture emphasized Calisthenics. The Sisters enrolled in this work and used these exercises in instructing their own pupils. Calisthenic exercises were a dominant feature of the monthly programs during the school year, and hence the Sisters required a thorough knowledge of them and of the method of teaching them to grade children.

In the General Meeting, matters of discipline were presented. The Regulations for the Sisters' Teaching School, drawn up in Mother Seton's time, were regarded as basic and were adapted to individual cases. Since these have been previously touched upon, it suffices to refer to them as stated in the Appendix page 95. In general, discipline was to be firm but gentle. Control by silence, by looks rather than by words, was advocated. Rewards for conduct, usually at monthly intervals, such as the wearing of the conduct medal for the following month, were common. Premiums for conduct as well as for recitations served as means of emulation. At the closing exercises in June, premiums, such as medals and books, with honorable mention for those in close competition, were distributed in the presence of parents and friends. On such occasions exhibits of student productions in Art, Literature, Tapestry, Needlework, and the like served as a continual impetus to elicit efforts towards excellence.

Since many of the Sisters from the Virginia schools were enrolled for normal work at Saint Joseph's and in consequence received the benefit of programs akin to that presented herein, and were likewise brought into contact with these means of handling disciplinary problems and of arousing

pupil effort, it seems reasonable to suppose that the lessons there inculcated were translated into practice in the schools under their direction.

Referring to the Virginia School Reports on the subject of methods for comparative purposes, scanty material is recorded. In the Report of 1878, the question is asked of each county and each city: What proportion of your teachers use improved methods of teaching? The responses are given in detail for each county; e. g., one-half, one-third, and the like.[5] To list these replies county by county, would be time and labor lost, owing to the fact that no explanation is given of the term "improved methods." With no criterion as to what constitutes improvement, it matters little materially what proportion claims progress.

An approach to the methods advocated in the schools of the city of Richmond can be deduced from the Outline of Graded Course of Studies in the Public Schools of Richmond, as given in the Appendix of this study, pages 100-104. Such recommendations include "Alphabet from blackboard or chart to be taught by the word method;" "Object lessons;" "Oral Drills;" "Use of maps;" "Grammar taught orally;" etc. Weekly reviews were likewise advocated and examinations for promotion to a higher grade level. These methods were advocated for the city schools in Richmond, and represent no doubt, the most advanced of the State. Whether or not they were actually put into practice is a question for which there is no recorded answer.

What the teacher qualifications were at that period is not definitely stated in the Virginia School Reports. The Schoolmaster was, however, one of the outstanding problems in nineteenth-century Virginia. Although the status of the teacher cannot be ascertained for the last fourth of the century, a view of conditions relative to pre-Civil War teachers is not amiss here.

In the Proposed Plan for the Organization and Support of Common Schools in Virginia,[6] prepared and presented to

[5] Virginia School Report, 1878, pp. 87 and 88.
[6] Report of the Commissioner of Education, 1899-1900, I, 376 and 377.

the legislature at the request of a school convention held in Lexington on the seventh day of October, 1841, the section on "The Schoolmaster" reads:

> Without some public regulations on the subject, the State will never be supplied with a sufficient number of good schoolmasters, . . . and without good teachers the children of the Commonwealth will never be well educated, whatever be the amount of public funds appropriated for the support of schools or for the education of the poor. Great care should be taken to prevent our youth from falling into the hands of immoral or incompetent men. Many such now go about as schoolmasters—some of them lazy, drunken, unprincipled, ignorant vagabonds—who impose on illiterate and incautious parents by crafty pretensions, and gain employment by offering to work cheaply.

Thus characterizing the school teachers of the day, Dr. Ruffner formulated the following which he deemed indispensable qualifications, and essential at least in some degree for those who teach:

> 1. An unblemished moral character and sound principles of Christian piety.
>
> 2. Competent scholarship. He should have an accurate knowledge, both theoretical and practical, of the elementary branches of common learning, including orthography, reading, penmanship, English grammar, arithmetic, plain bookkeeping, the simple elements of rhetoric and composition, geography, general history and the history of the United States, and the Virginia and Federal Constitutions. . . .
>
> 3. Aptness to teach and govern his scholars without unnecessary harshness.
>
> 4. Habits of regularity and industry in the management of his business.
>
> To these we may add as important auxiliary qualifications, general intelligence, refinement of mind and manners, energy, firmness and evenness of temper, with affection for children, a predilection for teaching, and an enlarged desire for the improvement of society, to which we must add that sort of prudence which will ever keep him from intermeddling with religious, political, or personal disputes among his employers. . . .

After further attention to those destined to teach music, the recommendations of Dr. Ruffner end with the statement:

> It will, notwithstanding, be necessary to allow the poorer districts to employ such as can be had, provided always that they be of good moral character and competent to give useful instruction.[7]

From the historical document bearing upon common-school education in Virginia previous to the Civil War, the need of

[7] *Ibid.*

raising teacher standards at that time is evident. The very calling of the Sisters engaged in teaching in the schools studied demanded all of the moral qualifications and even more than those mentioned in Dr. Ruffner's report. As to mental requirements, both pre-service and in-service training as described in the normal school sessions, provided for these, as well as for the regulations in regard to maintaining discipline and the observance of regularity and industry in the teaching profession.

It seems unnecessary to go into details regarding the moral characteristics of the Sisters. One would not expect elaboration on this subject, knowing that the love and service of God are the only motives which prompt them to sacrifice all earthly pleasures and to engage in the Christian education of youth. Such statements as that found in the Gazette shortly after the arrival of the Sisters in Alexandria bear witness to the status of the Sisters as teachers even in the midst of a non-Catholic population. The note reads in part:

> The Sisters' unobtrusive piety and mental acquirements have gained for them the esteem and confidence of our liberal citizens who, without distinction of creeds, have entrusted the education of their daughters . . . to their care.[8]

This study has presented as far as could be ascertained from original and secondary sources, the history of the eight schools conducted by the Sisters of Charity in Virginia during the nineteenth century. In each individual school, the aim, the content, the methods of teaching, salient features of organization and administration have been examined. In the period previous to the Civil War, comparisons with practices existing in contemporary schools were favorable to those conducted by the Sisters of Charity. After 1870, when comparison with publicly controlled schools was possible in the light of the Virginia School Reports, the schools conducted by the Sisters continued not only to meet, but as formerly, to surpass the standards set by the Commonwealth during the last quarter of the century.

An important consideration which should be given due

[8] Archives, Saint Joseph's College, Emmitsburg, Maryland, "Letters."

weight at this point is the fact that throughout this study comparisons made with public school data have been based not upon the minimum or even the average, but rather upon the best which the State had to offer. The city systems of Richmond, Norfolk, Petersburg, Portsmouth, Lynchburg and Staunton represent the highest standards of educational achievement throughout Virginia. These State norms, it has been shown, the schools of the Sisters of Charity have not only equalled but surpassed.

Had the comparison been made with the following summary of the report of 1878, the superiority of the individual schools under the Sisters would have been far more striking. The selection stands: [9]

SCHOOLS

Number opened: (Counting each grade of one teacher in a graded school as one school)	White	3,339
	Colored	1,146
	Total	4,485
Number of schools yet needed which will average 15 pupils		830
Average number of months taught		5.33

Although the city schools were providing from one and two to fourteen grades, from nine to ten months each year, the greatest number of the small county schools could claim only three or four grades, and many of these were under one teacher.

In selecting the highest standards which the State had to offer as the criteria for comparing the eight private with the public schools of the largest cities, one dark and yet significant phase of the latter group was omitted. In less than one decade after the inauguration of the public school system, financial reverses threatened to destroy even in the cities what had been realized toward a complete system of publicly supported schools. Richmond may be cited here as typical. The Financial Prospect for 1878 reads: [10]

> The financial prospect is so gloomy that there must be an immediate and very large curtailment in our school operations. The shrinkage

[9] Virginia School Report, 1878, p. 1.
[10] Virginia School Report, 1878, Financial Prospect, p. 6.

which has already occurred in schools and school attendance is a small matter compared with what must be hereafter. One-half the support of the school system is expected from State funds, and just so far as this resource is cut off, in the same proportion must the pupils be denied school privileges. We have no right to expect that more than one-half as many schools will be opened this year as last, and if so, something like 100,000 children who last year were at school must this year be excluded from the schools, which by our constitutional obligations, were required to be in full operation before this time in all parts of the State. . . . But after all is done there must be a large number of children stopped in their education and a much larger number prevented from beginning, as is now notably the case in Richmond, where something like 1,000 children have been prevented from entering. . . . As long as the schools were generally kept in operation, and the suffering was chiefly among the unpaid teachers, the full effect was not felt, but now that the hand of desolation seizes upon the school houses, and the children that would attend them are left to grow up in ignorance, the mischief will be brought home to the people with a keenness which must excite immeasurable discontent.

This is but one tiny glimpse of the financial difficulties which the State encountered during the last fourth of the nineteenth century. Proximity to the financial depression of our own day brings an immediate recognition and understanding of the multitude of problems involved therein. A narrowing of curricular offerings by the elimination of special subjects, curtailment of equipment, inability of teachers to meet in-service training recommendations on account of lack of funds, and other kindred difficulties are suggested by the presence of such financial prospects as those described for 1878.

Undoubtedly the last decades of the nineteenth century were characterized by desperate efforts to secure throughout the Commonwealth of Virginia a system of schools, described by slogan: "Free for all and good enough for any." The problems just cited, however, serve only to confirm the conclusion drawn from the comparative study of the schools under the Sisters of Charity with those under public auspices during the latter fourth of the nineteenth century, namely, that the former not only paralleled but even surpassed the latter in their educational contribution. Finally, in accepting these schools as representative of Catholic education in Virginia, the same conclusion may be stated when viewing the educational contribution of the Church in contrast with that under public auspices.

APPENDIX

Containing

Regulations for the Sisters who teach school
Charter of the Sisters of Charity of Saint Joseph's Orphan Asylum and Academy of Richmond, Virginia.
Selections from Specimens of Student Work, 1893
Commencement Program of Saint Joseph's School, Petersburg, 1878, and Valedictory for the same year
Excerpt from newspaper on Saint Francis' School, Staunton

Outline of Graded Course of Studies in the Public Schools of Richmond, 1872
Textbooks used in Virginia Schools from Virginia School Record, 1871
Textbooks used by the Schools under the direction of the Sisters of Charity, 1834-1879
Data selected from The Virginia School Report, 1871, 1878 and 1879

REGULATIONS FOR THE SISTERS WHO TEACH SCHOOL[1]

(formulated at Emmitsburg as a guide for Sisters in school work)

1. They shall take care to learn well themselves what they have to teach others.
2. They shall do their utmost to form the children to good habits, and prevent them from contracting evil ones; remembering how difficult it is to correct these when they become inveterate.
3. She shall strive to make herself both loved and respected.
4. She shall reprove them severely but mildly; encouraging them by expressing the hope that they will never more commit the fault for which they have been reprimanded.
5. She shall be punctual in going to her schoolroom at the appointed hour.
6. She shall praise publicly and reward all who excel not only in lessons but also in virtue.
7. She shall keep a list of all her pupils so that she may reward those who are assiduous and take note of those who are absent.
8. She shall propose the questions in other words than those of the book.
9. She should very seldom resort to corporal punishment and this only for serious offences. She should take the child aside from the other children.
10. She shall know that the poor are to be received into the school, and if there be any rich, the poor should always be preferred. She must see that the rich do not treat the poor with contempt.

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[1] Archives, Saint Joseph's College, Emmitsburg, Maryland.

CHARTER

OF "THE SISTERS OF CHARITY OF ST. JOSEPH'S ORPHAN ASYLUM AND ACADEMY"

(of Richmond, Va.)

1. Sister Mariana, otherwise Mariana Flynn, Sister M. Angelica, otherwise Philomena D. Halloran, Sister M. Philip, otherwise Josephine Barry, Sister Lizzie, otherwise Elizabeth Price, and Sister Stanislaus, otherwise Catharine Mahony and their associates and successors shall form a body politic and corporate under the name of "The Sisters of Charity of St. Joseph's Orphan Asylum and Academy" for the purpose of conducting, in the City of Richmond, Va. a school for the education of female children, and an Asylum for the support and instruction of female Orphans.

2. The said Society, through its principal officer or "Directress," shall have power to bind out at suitable ages and to proper persons, under the usual restrictions of law such of the female Orphans under their charge as they may see fit thus to apprentice.

3. The capital stock of the Society shall not be less than $7,700 nor more than $150,000.

4. Vacancies in the corporation shall be supplied according to such laws as the Society may establish, or such as may already exist, and the corporation shall have power to make such rules for the management of their property and their School and Asylum as to them may seem meet, so that the same may not be inconsistent with law or with this Charter.

5. The operations of the corporation shall be conducted in Richmond, Virginia.

(Sister Mariana Flynn, Sister Angelica Halloran, Sister Josephine Barry, Sister Elizabeth Price and Sister Catharine Mahoney)

Memo.

The Code of Virginia, Chap. 65, Sections 4 and following, amended by Act of Assembly of Jan. 29, 1867, provides that on filing a Copy of the above with the Secretary of the Commonwealth (which has been done October 26, 1868) the Corporation is perfected and has all the powers granted by law to Corporations generally.

SAINT JOSEPH'S ACADEMY, RICHMOND

SELECTIONS FROM BOOK OF SPECIMENS OF "A" GRADE INTERMEDIATE 1893

LIST OF SUBJECT HEADINGS

Christian Doctrine
Dictation
History
  Discovery of America
  Battle of Gettysburg
  Perry's Victory
Arithmetic
Letter writing
Grammar
Bookkeeping
Shorthand—Pernin System

Geography—Europe

Europe is one of the grandest divisions of the Eastern hemisphere.

Its surface is mostly low and level though it has high mountains in the interior.

The climate is varied because it has so much water and also because of its different latitudes. London is farther north than any other city in America but it is warmer on account of the Gulf Stream. The productions vary with the climate.

Many famous cities are in Europe, Athens so noted in Ancient History, Constantinople and Rome.

Paris is the capital of France and the gayest city in the world. It is on the Seine River.

Rome is the home of our Holy Father the Pope. The palace of the Vatican contains treasures of art, and men are glad and proud to copy them.

Waterloo, a few miles outside of Brussels, is a little place, but it decided the fate of Napoleon. Here he was defeated by Wellington.

Intermediate A Grade.

Teresa Murray,
Age 15 years.
St. Joseph's Asylum
Richmond, Va. Mar. 1893.

History—Johnstown Disaster

The most terrible disaster that ever was known in our history occurred May 31, 1889, in the western part of Pennsylvania.

It was caused by the breaking of a dam, a body of water forty feet high and nearly a half a mile in width.

It swept down through a deep and narrow valley, and in less than fifteen minutes the flood traversed a distance of eighteen miles.

The greater part of Johnstown was carried away in that little time, and seven other towns dashed out of existence.

The whole valley at that place was choked with ruins; and at least five thousand persons lost their lives; and property worth ten millions of dollars was destroyed. The people of the other states very generously came to the assistance of those who were left destitute by this disaster.

Intermediate A Grade.

Mary Murray,
St. Joseph's Asylum
Richmond, Va. Mar. 1893.

Business Papers

Received Brooklyn, N. Y. May 9, 1875 of E. Block, Treasurer of the Board of School Directors, Two Hundred Dollars, in full for Salary as Teacher for the month ending June 30, 1875.

$200 $\frac{00}{100}$ John Brown.

$100 $\frac{20}{100}$ Staunton, Va. May 10, 1890

At sight, pay to the order of Mr. I. Miller One Hundred and $\frac{20}{100}$

Dollars value received and charged to my account

To A. D. Kelly
Richmond, Va.

C. H. Welsh.

COMMENCEMENT PROGRAM OF SAINT JOSEPH'S SCHOOL, PETERSBURG

For the Year 1878

Entrance March.....Misses M. Crone and D. Hunter
All Hail.....Greeting Chorus

CORONATION

The Harp that Once Through Tara's Hall.....Miss Elwood

Scholastic honors
and
Badges of Excellence
Premiums for Application
Premiums in Catholic Doctrine

Friendship (Song).....First Class

Premiums—First Class
Premiums—Second Class

Smiling Faces (Chorus).....Second and Third Class

Premiums Second and Third Class

Gentle Words and Loving Smiles (Chorus)..Fourth and Fifth Classes

Premiums—Fourth Class

Mother Watch the Little Feet (Chorus)..Fourth and Fifth Classes

Premiums—Fifth and Primary Class

On Reve d'Enfence.....French Chorus

Premiums in French and Music

La Baldine (duet).....Misses Elwood and E. Holmes

Farewell, words by.....Miss Emma Wood

Sung by Seniors and First and Second Classes

Premiums in Needlework

Farewell, words by.....Miss Stina Signeigo

Sung by Seniors, First and Second Classes

Exit March.....Misses M. Profilet and M. Ruoff

SAINT JOSEPH'S SCHOOL, PETERSBURG, VALEDICTORY, 1878

Loved Pastor! dear Fathers! your counsel so wise,
Has pointed the path to our home in the skies,
The fond friends of our youth may perchance prove untrue,
But your teachings so precious we'll e'er keep in view!
If the storm clouds of sorrow loom dark o'er the way,
They will gleam through the shadows a pure beacon ray.
In doubt and in peril their beams will descend
And illumine our lives to a glorious end!
Ah me! though the day be the fairest of dreams,
It must whisper "Good-bye," when the red sunset gleams!
It may lovingly linger a while in the West,
But at last it is lost in the twilight of Rest!
We too, like the day are so loath to depart
From our treasures, our joys from the friends of our heart!
But lo! in the distance, the minor tones swell,
And bear on their bosoms a tender "Farewell!"
To you, dearest Sisters, no words can e'er tell
The sorrows we feel in this hour of farewell!
We are turning away with arms full of flowers
That we've gathered with you in our youth's happy hours.
They are rich in beauty that nothing can pale,
They are sweet with a perfume that never can fail.
For they spring from a soil that is nurtured with love,
And are destined to bloom in the garden above!
O! cherished companions of youth's happy hours!
We have wandered along on our pathway of flowers.
Together we've stepped to a joyous refrain
And now we must part at the "bend in the lane!"
With eyes all suffused with the tears of regret,
We gaze on the path where so often we met.
Its treasures we shelter in Memory's cell
While breathing a loving, a tender "Farewell!"

Excerpt from newspaper account at the four-hundredth anniversary of the discovery of America, celebrated at Saint Francis' School, Staunton, October 21, 1892. (Enclosure in letter of October 24, from Sister in charge of school to Superiors at Emmitsburg.)

Then followed the exercises by the school, the building being filled to its utmost capacity with spectators. On the rostrum the pupils were grouped, the smaller ones occupying tiers of seats in the rear. The girls and young ladies were all attired in white, with the exception of three, costumed to represent Italy, America and Spain. . . .

. . . John Howard Payne's immortal melody, "Home, Sweet Home," was sung very sweetly by the school. Master Edward Crimmens next declaimed "Columbus' Banner." A bell exercise with sounding bells was then executed by the young ladies who sang an appropriate selection set to the tune of "Maryland, My Maryland." Then followed a beautiful calisthenic exercise, with no direction but the sound of the piano. The movements were executed in perfect harmony. A fine patriotic selection, "The American Flag" was then recited by the boys.

"America, My Noble Home" was next sung by a chorus of boys and girls. The little girls and boys then sang a humorous selection to

the tune of "Yankee Doodle," following it with a bell exercise not less creditable than that given by the older pupils. The selection, "Saved by the Angelus" was then recited by the young ladies in concert, after which the little folks rendered in concert a humorous piece entitled "Charlotte Russe" and gained much praise on their clever work. The "Claims of the Nations" was then recited by the three young ladies representing Italy, Spain and America.

The national hymn "My Country 'Tis of Thee" was well sung by the school. The motion song with appropriate gestures, "Suwannee River" was then sung by the school sweetly and gracefully. A patriotic selection was next recited by the boys, each verse being followed by lines from "The Star Spangled Banner."

An ode appropriate to the occasion composed by Miss Wholey was read. The composition reflects great credit upon its author.

The exercises closed with the chorus "Salve, Regina," the hymn sung by Columbus and his crew every evening on board his flagship, the Santa Maria.

All the exercises were very creditable and were highly complimented by many present. The concert, songs, recitations and exercises were all executed in perfect harmony. The programme reflects great credit on the Sisters who teach the school.

OUTLINE[2]

OF

GRADED COURSE OF STUDIES

IN THE

PUBLIC SCHOOLS OF RICHMOND

Primary Schools

Sixth Grade

Alphabet Class.—Alphabet from blackboard or chart; alphabet to be taught by word method.

Number.—Counting and adding by ones to 100, and twos and threes to 60, either on numeral frame or by counting other objects. Arabic figures, from 1 to 100, to be read at sight. Printing letters, on slate.

Color.—The principal colors, by means of cards.

Object Lessons.—Simple forms, as square, oblong, ring, ball, cylinder; also the terms straight, crooked, square corner, round corner.

Primer Classes.—Spelling and reading from blackboard, charts and primer; the meaning of words to be made plain by conversation with the children about them.

Arabic Figures.—Writing numbers on slate as far as 100.

Roman Numbers.—J, V, and X, with their combinations to XXXIX. Printing words and copying figures from blackboard.

Simple elementary sounds of letters for training the organs of hearing and speech.

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[2] Virginia School Reports, 1872, pp. 129-133.

Object Lessons.—Common objects to be shown, and the most obvious parts and qualities to be observed by the children. Add in Forms, the triangle, cube and the term curved. Parts of the human body and of familiar animals.

Vocal Music.—

N. B.—The exercises in this grade should not be continued upon the same subject, longer than fifteen minutes at one time.

Fifth Grade

Reading in First Reader.—The children should tell what they have been reading about in their lessons.

Punctuation.—Names and uses of the period, question mark and wonder mark. The meaning of simple words to be shown, chiefly by their use in short sentences or phrases.

Elementary sounds continued; the children to recognize and make the principal vowel sounds in monosyllables.

Spelling words from the reading lessons; also other words familiar to children.

Slate Writing.

Roman Numbers.—I, V, X, L and their combinations to LXXXIX.

Arabic Figures.—Numbers of three figures (to 999) to be read at sight without numeration; also to be written on slates.

Numbers.—Counting and adding by threes, fours and fives, to 100; also subtracting twos, threes, fours and fives, from numbers below 10.

Object Lessons.—Review previous forms, and add circle, semi-circle, crescent, oval, sphere, hemisphere, cone, spiral and wave lines; also position of lines, as slanting, horizontal and vertical.

Color.—The children to point out the six principal colors in color cards, articles of dress, flowers, etc.

Animals—Parts and uses of the human body, and of familiar animals.

N. B.—The exercises of this grade should not be continued upon the same subject longer than twenty minutes at one time.

Fourth Grade

Reading in Second Reader.—The children to tell in their own language what they have been reading about.

Punctuation.—Add to previous instruction the comma and hyphen, and their uses.

The meaning of words to be given, chiefly by their use in phrases, or short sentences.

Elementary sounds with exercises in making the sounds of letters in words of one syllable, to give flexibility to the vocal organs.

Spelling words from reading lessons, and other familiar words.

Exercises in pronunciation in words of one, two and three syllables, and silent letters mentioned.

Slate Writing.—The letters of the small alphabet to be taught in the order of their simplicity, n, m, and c. Short words with capitals.

Attention to be given to writing plain and neat Arabic figures.

Roman numbers, through I, V, X, L, and C, and their combinations below 100.

Arithmetic.—Numeration commenced; reading and writing of numbers through six places (100,000).

Addition on slates of single columns of ten figures.

Mental Arithmetic.—Simple practical questions in addition. Adding by sixes, sevens, eights, nines, and tens to 100; also subtracting twos, threes, fours, and fives, from numbers below 20.

Multiplication Table, commenced and continued through 6 times 12.

Oral Drills, for rapid combination of numbers.

Object Lessons.—Review previous instructions, and in Form add parallel and perpendicular lines, angles, circumference, and diameter; also simple forms to be described by the teacher, and named by the pupils, from the description.

Color.—Add distinction of Primary and Secondary.

Comparative Size, with the terms large and small, thick and thin, wide and narrow, deep and shallow, tall and short.

Animals.—Coverings of familiar animals; how they move; name sounds they make; their food. Those used for food; what their flesh is called; what their young are called; wild and tame animals.

Place and Direction.—The location and direction of the most prominent objects, and of the principal places in the city and its vicinity; the points of the compass, and the use of maps.

Geography.—Primary Geography, with definitions relating to the forms of land and water, from outline maps; the location of the principal countries of the world, by means of a globe or hemisphere maps, and by associations with their most familiar animals, productions and inhabitants.

Manners and Morals.—Instruction to be given in Manners and Morals, and illustrated by means of the incidents of school and home.

N. B.—The exercises of this class, upon a single subject, should not exceed thirty minutes at one time.

Third Grade

Reading in the last half of a Second Reader, or the first half of a Third Reader—the children to tell, in their own language, the substance of the lesson.

Punctuation.—Add to previous instruction apostrophe and quotation marks, and their uses—uses of the punctuation marks in the reading lesson.

Elementary Sounds in words of one syllable to be given, and silent letters mentioned.

Spelling Words in reading lesson, giving their meaning, chiefly by their use in short sentences.

Slate Writing.—The capital letters in the order of their simplicity, and short words with capitals; short sentences with period and question mark. Simple lessons in Drawing.

Attention to be given to writing plain and neat Arabic figures.

Roman Numbers.—Their combinations extended to 200.

Writing in Copy Books, half an hour each day.

Arithmetic.—Numeration through nine places; also writing numbers through 100,000,000; addition and subtraction, with practical examples; multiplication, with multipliers of one figure, form 2 to 9 inclusive.

Walton's Arithmetical Tables.

Mental Arithmetic, in addition, subtraction and multiplication, with practical questions.

Oral Drills for rapid combination of numbers.

Multiplication Table complete through 12 times 12.

Object Lessons.—Review topics of the Fourth Grade, and in Form add pentagon, hexagon, heptagon, octagon, arc, radius; also description of forms and objects by their shape, to be given by their pupils.

Size.—Measure from one inch to one yard, with exercises in judging of these lengths.

Animals.—Their habits, and the adaptation of their structure to their habits.

Qualities, illustrate the qualities elastic, flexible, liquid, solid, combustible, absorbent.

Geography.—Primary Geography, including the general outlines, with definitions and illustrations, by means of the globes of the form, magnitude, and motions of the earth.

Second Grade

Reading in a Third Reader, with a review of punctuation, with exercises on the subject-matter of the lesson, and definition of the words in the lesson.

Spelling.—From the Spelling Book; requiring pupils to use easy words in the construction of sentences; also exercises in writing words and short sentences from dictation.

Arithmetic.—Addition and Subtraction reviewed; through Multiplication; Numeration concluded. Walton's Arithmetical Tables.

Mental Arithmetic, through Multiplication, with practical questions in each of the rules.

Oral Drills for rapid combination of numbers.

Multiplication Table reviewed, and the Division Table taught in connection with the review.

Common Tables; U. S. Money; Time; Dry Measure and Weight (Avoirdupois)—taught by illustrations from the pupils' experience in their use.

Object Lessons.—Review of the topics of Third Grade, and add Descriptions of Objects by their shape, color, and most obvious qualities.

Qualities.—Illustrate the qualities, soluble, fusible, fibrous, pungent, astringent, odorous, fragrant.

Primary Geography.—Outlines of North America, including the United States and the West Indies, with the descriptive Geography of those countries; elementary definitions and illustrations continued, with the addition of latitude and longitude, and zones.

Weekly Reviews.

First Grade

Reading in last half of a Third Reader, or first half of a Fourth Reader, with a review of punctuation.

Spelling from Dictation, words and short familiar sentences, orally, and by writing on slate.

Elementary Sounds of words in common use, with exercises to correct indistinct enunciation.

Slate Writing.—Capitals, words and short sentences, from dictation; with name of pupil and date.

Writing in Copy Books, half an hour each day.

Arithmetic—Addition and Subtraction reviewed; Multiplication, with multipliers of four figures; Division, with divisors from 1 to 25; with practical examples in each of the rules.
Walton's Arithmetical Tables.

Roman Numbers through C, D, and M.

Mental Arithmetic, through division, with practical questions.

Oral Drills, for rapid combination of numbers.
Multiplication and division Tables reviewed.

Tables.—These of the Second Grade reviewed, with Liquid, Long, Cloth and Surface Measure added; also a Miscellaneous Table.

Object Lessons.—Review the topics of the Second Grade. Classification of Natural Objects, as Mineral, Animal and Vegetable.

Geography of the United States, in detail, with a brief description of each State and Territory—Special attention to Virginia, its surface, soil, climate, productions, and locations of prominent cities and towns.

English Grammar, commenced and taught orally; to include the analysis and construction of very simple sentences, and a distinction of the parts of speech found in the same; also exercises Noun, Article, Adjective and Verb.
Weekly Reviews.

Text Books, etc. (Virginia School Report, 1871, p. 195)

The Board of Education, between the eighth day of February and the 5th day of June, 1871, adopted the following text books and other articles for the use of the public schools of the States, allowing the local school authorities to decide which of the two series of Spellers, Readers, Arithmetics, Grammars, Geographies and Dictionaries should be used in the schools of their respective counties:

Spellers—Holmes and McGuffey
Arithmetics—Davies and Venable
Geographies—Guyot and Maury
History of United States—Holmes
Wall Maps—Guyot
Numeral Frames—Bancroft
Numerical Charts—Walton and Cogswell
Readers—Holmes and McGuffey
Grammars—Bullion and Harvey
Writing Books—Spencerian system
Dictionaries—Websters and Worcester
Terrestrial Globes—Schedler
Numerical Tables—Walton
School and Family Charts—Wilson and Calkins

The Board also recommended for the use of the schools the slates offered by Geo. L. Bidgood, of Richmond, and the chalk crayons offered by J. A. Bancroft & Co., of Philadelphia.

The following tables are taken from the Virginia School Report. Table VII is taken from the 1878 Report, p. 96; Table VIII, from the 1871 Report; Table IX (I and II) of the 1879 Report, pp. 16 and 19, respectively; Table X, from the 1879 Report, p. 22.

Text Books

Used by the Schools under the direction of the Sisters of Charity

(Compiled from records found in the individual schools)

Saint Joseph's Academy, Richmond, 1834
- Arithmetic—Pike
- Geography and Atlas—Olney
- English Grammar—Smith

Saint Joseph's Academy, Portsmouth, 1876
- Catechism—Deharbe
- Logic—Louage
- Arithmetic and Algebra—Brooke
- Geometry and Trigonometry—Brooke
- Chemistry and Physiology—Steele
- Geography, simple and advanced—Mitchell
- Compendium of History—Kearney
- Ancient History—Fredet
- Grammar—Brown (Published by M. H. Gill and Son, Dublin)
- Rhetoric (Two texts)—Hart and Quackenbos
- Literature—Jenkins
- Etymology—Swinton
- History of the United States—Sadlier

Saint Francis' School, Staunton, 1878
- Catechism—Guame, Benziger Brothers, Publisher
- Arithmetic, Algebra, Geometry—Robinson
- Bookkeeping—Stratton
- Sacred History—Gillmore
- Grammar—Brown
- Geography, U. S. History, Readers, Speller—Benziger Publication (authors not listed)

Holy Cross Academy, Lynchburg, 1879
- Mental Arithmetic and Practical Arithmetic—Brooke
- Synonym—Crabbe
- Grammar—Brown
- Rhetoric (Two texts)—Hart and Quackenbos
- History—Lingard

TABLE VII

DATA SELECTED FROM VIRGINIA SCHOOL REPORT, 1878 (TABLE III)

	No. Grades	No. Teachers	No. Pupils	No. Mos. Taught
Lynchburg	3	3	95	10
	14	8	417	10
	14	7	406	10
	14	6	621	10
Norfolk	7	4	214	10
	7	4	225	10
	7	4	214	10
	7	4	218	10
	1	2	103	6
	2	2	109	10
	6	6	418	10
Petersburg	7	12	746	9½
	3	2	106	9½
	3	1	83	9½
	4	1	112	9½
	5	4	323	9½
	7	9	705	9½
Portsmouth	6	4	227	10
	6	2	134	10
	6	4	299	10
	6	2	151	10
	6	2	171	10
Richmond	5	9	274	9
	10	10	602	9
	9	12	693	9
	7	6	372	9
	11	12	647	9
	11	14	810	9
	9	10	584	9
	5	5	175	9
	9	12	672	9
	9	11	639	9
	8	15	894	9
Staunton	6	6	264	9
	6	6	258	9
	2	2	124	9
	2	2	123	9

TABLE VIII

Data Selected From First Virginia School Report, 1871

	Schools			Teachers White		Teachers Colored		Monthly Salaries			Enrollment		Average Attendance		Aver. No. of Pupils Per Teacher		Cost of Tuition	
	White	Colored	Aver. No. of Months	Male	Female	Male	Female	Male	Female	Total	White	Colored	White	Colored	Enrollment	In Aver. Attendance	Per Pupil Enrolled	Per Pupil in Aver. Attend.
Alexandria (City)	4	2	5	2	8	1	5	$55.00	$38.67	$46.83	601	508	388	264	69	41	.65	1.10
Lynchburg	6	3	2.87	9	11	..	..	60.74	40.90	48.96	350	368	212	197	36	20	1.36	2.44
Norfolk	4	..	9.9	4	12	..	..	100.00	46.66	60.00	865	....	556	....	54	35	1.11	1.73
Petersburg	4	4	10.	2	26	..	..	124.75	38.72	45.22	1,422	1,338	629	602	99	44	.46	1.03
Portsmouth *	..	..	..	..	..	..	..	....	....	....	....	....	....	....	..	..	..	..
Richmond	40	33	9.01	1	61	3	8	50.00	47.03	47.19	1,619	1,537	1,413	1,339	43	38	1.09	1.25
Staunton	8	2	5.81	5	6	..	3	48.51	25.76	35.25	396	157	277	103	39	27	.90	1.31

* No report.

TABLE IX

VIRGINIA SCHOOL REPORT 1879, TABLE 1

	No. Enrolled		Aver. No. Enrolled		Aver. Daily Attend.		Aver. No. Enroll.	
	White	Colored	White	Colored	White	Colored	to each teacher	Av. Age
Staunton	479	233	400	180	580	161	38	10.0
Norfolk	1,167	666	814	494	719	454	50	9.3
Petersburg	1,028	957	836	742	785	709	58	10.7
Portsmouth	663	319	501	222	390	181	51	10.5
Richmond	3,776	2,219	3,296	1,919	3,164	1,873	40	11.3
Lynchburg	836	684	655	394	492	292	46	11.0

TABLE 2

	Schools			Salaries	
	Number opened		Average No.		
	White	Colored	of Months Taught	Male	Female
Staunton	11	4	10.00	$ 80.00	$40.00
Norfolk	18	8	10.00	71.66	46.66
Petersburg	18	15	8.00	75.00	46.66
Portsmouth	10	4	10.00	72.50	38.50
Richmond	74	44	9.00	107.17	38.47
Lynchburg	15	8	10.00	53.13	37.30

TABLE X

Virginia School Report 1879

	Nos. Taught White	Nos. Taught Colored	No. of Grades White	No. of Grades Colored	No. of Teachers White	No. of Teachers Colored	Pupils Enrolled White	Pupils Enrolled Colored	Pupils in Aver. Daily Attendance White	Pupils in Aver. Daily Attendance Colored
Staunton	10	10	11	8	11	4	479	233	360	161
Lynchburg	10		14		8		449		270	
	10	10	14	14	7	8	387	684	222	292
Norfolk	10	10	8	2	4	2	231	114	139	88
	10	10	8	6	4	6	234	492	156	366
	10		8		4		224		154	
	10		8		4		202		177	
	10		2		2		276		92	
Petersburg	8	8	3	7	2	8	102	652	81	478
	8	8	7	5	12	4	827	305	638	231
	8		3		1		99		66	
Portsmouth	10	10	6	6	4	2	251	151	138	81
	10	10	6	6	2	2	138	168	62	100
	10		6		4		274		190	
Richmond	9	9	5	6	9	5	257	257	219	215
	9	9	12	8	12	11	636	557	540	484
	9	9	9	9	10	14	571	760	475	611
	9	9	6	11	6	12	322	643	256	559
	9		11		12		646		560	
	9		10		10		565		435	
	9		12		14		779		675	

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